CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 22, 1837. NO. 819.---VOL. XVI.---NO. 16.

RELIGIOUS MISCELLANY.

[From the London Christian Reformer.]

COLERIDGE AND UNITARIANISM.

Sir,—Having read with somewhat of indignation the impertinencies either uttered by the late S. T. Coleridge or attributed to him by the Editor of his 'Table-talk,' against the faith of Unitarians, and now for some time before the public, and having seen no answer made to or remarks upon the same, may I be permitted, through the medium of your respectable periodical, to give vent to my thoughts and feelings on the occasion? I will quote the passages and make my comments after each.

In page 34 of Vol. 2. of the Table-talk, Coleridge is made to say, 'By the bye, what do you mean by exclusively assuming the title of Unitarians? As if Trinitarians were not as much Unitarians (pardon the illustration) as an apple-pie must of course be a pie.' The answer to this nonsensical observation is of course, that in a definition the specific difference must not contradict the genus. To define a race of men as black-whitians, would be to propound a contradiction in terms. How, with a due regard to the rule of right reason or the meaning of language, can believers in the multiplicity of the Deity be classed as a species of those who believe the direct contrary, namely, his undivided unity?

In p. 35, however, of the same Volume, Mr. C. becomes offensive. He says, or is made to say, 'Upon my word, *if I may say so without offence*, I really think many forms of Pantheistic Atheism more agreeable to an imaginative mind than Unitarianism as it is professed in terms; in particular, I prefer the Spinosistic scheme infinitely. The early Socinians were, to be sure, most unaccountable logicians; but when you had swallowed their bad reasoning, you came to a doctrine on which the heart at least might rest for some support. They adored Jesus Christ; both L. and F. Socinus laid down the adorability of Jesus in strong terms. I have nothing, you know, to do with their logic. But Unitarianism is in effect the worst of one kind of Atheism joined to the worst of one kind of Calvinism, like two asses tied tail to tail. It has no covenant with God and looks upon prayer as a sort of self magnetism—a getting of the body into a certain *status* desirable per se, but having no covenanted reference to the Being to whom the prayer is addressed.' The logic of these observations is of the same kind as that displayed in the passage first quoted. He classes Unitarianism, a belief in God, as a species of disbelief in a God. As to the pretended preference of Pantheistic or Spinosistic Atheism to Unitarianism, I don't believe it to be sincere; it is an impertinence uttered merely for the purpose of degrading the faith of Unitarians in the minds of the unthinking. Who but would suppose, from C's talking about unaccountable logic, &c., that the faith of the Trinitarians, which consists in a belief in Three Gods and One God at the same time, were a doctrine of the most innocent simplicity and clearness and self-evidence; and, that of the Unitarians, who believe in One God only, were *the* riddle and conundrum and self-contradiction which requires, I know not what kind of logic (unaccountable perhaps) to solve and explain and to reconcile it with itself? Mr. C. might consider religious worship offered to Jesus Christ, viewed merely as a creature, as right and suitable; but on what fair or worthy pretence could he venture to abuse, with language fitted only for mischief, his Protestant brethren, who follow his example in exercising that right of private judgment which is the essence of all difference from the Church of Rome? Who made him that contradictory monster, a Protestant Pope, that he is to denounce Unitarianism, a species of Protestantism, as the worst of one kind of Atheism joined to the worst of one kind of Calvinism, '*like two asses tied tail to tail*'? Really, taking the logic together with the language of such kind of declamation, they seem to proceed from two somethings worse than the tail-tied asses, namely, a bad heart joined to a bad head.

At p. 28, after carping in his usual dictatorial way at those who only take the same liberty of criticising other people and their opinions as he does himself, he says, 'and then to hitch Latimer and Servetus together! To be sure, there was a stake and fire in each case, but where the rest of the resemblance is I cannot see.' The resemblance between Latimer and Servetus was only this, that both took the liberty of exercising their private judgement in the interpretation of Scripture, and if one deserved to be burned for so doing, of course so did the other. Their coming to different conclusions could make no possible difference in the merits of either, that being the natural consequence of the liberty of judging. Again, in the same page, he says, 'Beside, if ever a poor fanatic thrust himself into the fire, it was Michael Servetus. He was a rabid enthusiast and did every thing he could in the way of insult and ribaldry to provoke the feeling of the Christian Church. He called the Trinity, 'tripes monstrum et Cerberum quendam tripartitum,' and so on.' And so Mr. C. thought a man deserved to be burnt alive for calling names; if so, did he not pronounce sentence on himself? 'Judico me cremari.' Who called the Unitarian faith 'the worst of one kind of Atheism joined to the worst of one kind of Calvinism, tied together like two asses by the tail'? As to Severtus thrusting himself into the fire, the impression on my mind is quite the other way, and that he manifested that natural reluctance to be burnt alive which is more touching to the human feelings than the apparent insensibility produced by high-wrought fanaticism.

Further remarks might be made on these and other passages of the Table-talk not quoted; but I respect your space. It is, however, necessary to make the following general observation:—Who would not suppose, from the mode of speaking of the faith in One God, the Father, used by Mr. C. in all the passages quoted, that such a faith had never been professed but by the obscurest and most idiotic of mankind? Who would imagine that the religious opinions of some of the *elite* of the human species, of Milton, Locke, Newton and Clarke, were either identical with or approximated closely to those of the Unitarians? The blinking this well-known fact cannot be attributed to ignorance in Mr. C., but to that degree of impudence which must have proceeded from a profound contempt for the understandings and information of the persons to whom he addressed his remarks. Truly otherwise, the recollection of that fact would have mitigated the extreme reprobation, abuse and insult which he heaps on faith publicly professed by his superiors in genius, learning and reputation.

A COUNTRY READER.

P. S. In justice to Coleridge, it may be admitted, that *circumstances* may have softened the character of these attacks on Unitarianism *at the moment they were made*, and that, therefore, the editor of his Table-talk may claim the moiety or more of their guilt by thrusting them on the public in their unqualified nakedness; but as the name of Coleridge has been used to give greater weight and circulation to the abuse of Unitarian opinions, it is but just that the same name should be connected with the vindication of the abused doctrine.

RELIGIOUS INSTRUCTION OF SLAVES.

It affords to every benevolent heart great pleasure to observe any new sign, be it never so trifling, of increasing attention to the moral and spiritual interests of the slaves, on the part of individuals and Churches in the slave-states.

The following, is extracted from a communication which appeared in a late No. of the S. R. Telegraph published at Richmond.

The duty of imparting religious instruction to our slaves, and laboring for their salvation, is not more plain and pressing, than are the peculiar encouragements we have, to engage in it earnestly. Suffice it to mention, the facility of access, the influence we can easily exert, and the favorable circumstances, in which they mostly are, for the reception of the Gospel, particularly in their exemption from the many solicitudes, temptations and excitements of ambition, cupidity and intemperance, to which white people are exposed, (alas to how fearful an extent?) so as to hinder and render almost impossible their entrance into the kingdom of Christ.

Does it not then behoove Christians, seriously and prayerfully to look into this matter? The result would probably be with the majority, self-condemnation and the humbling confession, that 'the vineyard which was given them to keep, they have not kept.'

Let us then under the conviction that something should be done, inquire a little, what can he done to bring salvation to these poor, benighted and perishing, of our own households; and we need not enter on the inquiry, without duly estimating whatever has been attempted and accomplished in this way. It may even be conceded that as great a proportion of this class have experienced the power of the gospel as of the whites; yet chiefly will we find this fact illustrated in the churches of other denominations than ours, and the cause of this, may be, that a ministry of well educated men is not so well adapted to the work in view: their modes of thinking, and the language in which their thoughts are conveyed, are not so well calculated to convey instruction to the uncultivated mind. But this has been well remarked by your correspondent, and forms the main difficulty in the plan he has judiciously proposed: and while it is a serious consideration, it should induce us to inquire if there are not other measures demanded and that may be adopted. I would respectfully suggest, that our slaves be more prominently and constantly presented in the prayers of the churches. If the people really pray for them, they will soon devise modes of action for their spiritual benefit. Among these we may hope to see a course of instruction upon plantations, where slaves are numerous; and whether by licentiates or laymen, a more hopeful plan can hardly be devised; if we may judge from the few attempts made already in this State, and the more extensive and systematic efforts in Georgia. Family instruction need hardly be noticed here, as it is presumed to be attended to extensively.

A RULING ELDER.

FOR THE REGISTER AND OBSERVER.

Baron Charles Dupin, in his late discourse, before the French Academy—'on the progress of mathematical science in France, since 1830'—alludes to some of the results which have followed the surveys for a new map of the French territory.

Among the most interesting of these results is the detection, and correction of an error in the great meridional chain—measured by Delambre and Mechain. This result was fully detailed to the Academy by M. Puissant, who for many years has had the scientific direction of the Map of France. A fact so important, could not have been obtained without the aid of the most exquisite instruments, and calculations, founded on methods the most accurate, which advanced geodœsy, and astronomy furnish. The consequences of this result are, no less, than the detection of an *error in the length of the metre*, the unit of modern French weights and measures. The enunciation of this error, by such a distinguished geometrician as M. Puissant startled the members—and excited the most lively sensations in M. M. Biot, and Arago. It will be recollected, that these distinguished '*savans*,' were members of the Commission, to which was entrusted the continuation southwards, of the measurement of the Arc of Delambre. They felt, that M. Puissant, had called in question the correctness of their splendid work. They defended themselves with the zeal, peculiar to French Philosophers, devoted to truth. They remarked to M. Puissant, that, the result, published by the Commission, had been obtained from three separate calculators, unknown to each other, and by methods which necessarily give additional confidence in the results. Is it possible, asked M. Biot, and Arago, is it possible, that these three calculators, could have separately, each made an error of the same quantity? May not the supposed error be attributable to the new formula the new and peculiar mode of calculation, which you, and you alone, M. Puissant, have employed? We shall examine your formula, with much scrupulous care, and also the methods employed in the calculations from triangles—the work relating to the determination of the '*metre*' is not yet entirely published, and wherever falls the error of actual computation, we shall not hesitate to point it out. M. Puissant, was by no means disposed to accept this promise of future correction. Having made the assertion of error, he becomes indefatigable in his subsequent investigations. Every document on which this assertion was based, was examined anew. Not only is the reality of the error established but its precise amount is measured, the very position of the place, where it occurred actually determined. But, quite as important as any—is the fact stated by M. Puissant, that this error is not attributable, either to Delambre, or to any of his scientific successors in that part of the arc, measured by them, but to the circumstance, of a station of a second order, fixed by Mechain at Sierra-Morena having been taken for that which he had used, at the same place for another purpose. The error amounts to 57 *toises*, about 12 1-2 English yards on the meridional distance between Mountjouy and Formentera, and the true length of the arc of the meridian, which extends from the parallel of Greenwich to Formentera exceeds by 90.2 *toises* the length assigned to it by Delambre. Hence, the '*metre*,' to be precisely the ten millionth part of the distance from the equator to the pole, ought to be lengthened 72-1000ths of a line or about 1-152d of an inch.' This seems like hair splitting. That an error of the smallest possible amount, should have occurred in such a work, and in such hands, should teach us the imperfection of the human intellect when directed to the highest exertions of its power—aided by all the rigor of the exact sciences. It is to us a lesson of humility—a page of caution. It should speak to us, with more thrilling appeal, than all the eloquence of Baron Dupin, when he urges the necessity of increasing vigilance, uncompromising rigor in every thing relating to science.

Of all the dangers that beset us, as a scientific people, the greatest are those, which arise from the haste, with which our geological and geographical surveys are made. We are too impatient. The work which demands years of patient labor—we expect to be thrown off, at a single heat. We scout acts of our Legislature, whose benefits are intended only for the next generation. The Lawgiver, who this winter resolves on an agricultural and geological survey of the state, almost hopes to reap in the coming harvest, the benefit of his act. Nothing short of this comes up to our Utopian notions. 'Festina lente'—Let us take encouragement from the example of older nations, from people, among whom the Mathematical sciences—and the sciences of observation, have made the surest as well as most rapid progress. Science has richly repaid these nations for the patronage they have extended to patient thought.

We are ignorant on what grounds aid is asked for a further geological survey of our State. Coming as the petition does—from the late surveyor himself, we are confident that it is reasonable—no person can be more alive to the necessity of more accurate surveys than the Reporter himself—no one perceives more clearly the many gaps—in our geological map—which ought to be filled up, than Professor Hitchcock—and we may be allowed, to add, no person is better qualified than he—to fill up the great outline he has sketched. We trust therefore that what he asks will be granted—we only add—that time as well as money may be allowed. Let us wait with that calmness—becoming men, who perceive the utility of granting aid to such investigations. We have already reaped rich returns for the little aid, which the state has extended to Geology. If the map of France, demands so much time, conducted as it is by the ablest intellects of the age, who can suppose that our territory can be surveyed at a glance?

'Sixty years ago' says the Baron Dupin, 'the geological map of France, was attempted under the patronage of Lavoisier. Suspended during the revolution, it was recommenced in 1825, by three students of the *Ecole polytechnique*. The first in rank, as in age, is M. Buchant. M. M. Elie de Beaumont, and Dufresnoy have expended ten years travel, exploration, study, and discovery in the examination of the whole territory of France, and of the adjacent countries of England, Spain, Italy, Switzerland, and Western Germany, for the purpose of collecting materials for this map. 'It is so far advanced, that the *primordial* lines—the intersection of the principal strata, and the visible surface, are already drawn and engraved.'

'The maps of detail, are intended to exhibit a complete and minute topography of our mineral riches. These maps take for their marginal boundaries, and for their guiding points, the principal lines and fundamental data of the general map. Several of the departmental councils have already granted the funds for these prominent undertakings. There is far too much knowledge and love of excellence, diffused among the elective bodies, to permit the supposition that any one of them will refuse to make the sacrifice, from which will follow so much useful information, beneficial to agriculture, to commerce, to manufactures, to the requirements of private life, and to the public service.'

May the high eulogy bestowed on the French people, not be lost on our 'elective bodies.'

PREVAILING PRAYER.—The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into a little hollowness, and spends itself in smaller portions and dies with devotion; but when it runs with vigorousness, and a full stream, and breaks down every obstacle, making it even as its own brow; it stays not to creep into little holes; but runs into the sea through full and useful channels. So is man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling incident, and stays at the comers of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwell at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Bp. J. Taylor.*

A DYING MOTHER'S ADVICE TO HER CHILDREN.

There is thrilling pathos and deep and beautiful meaning, in the following words of Mrs Brooks, written with her dying hand for the future perusal of her two surviving children. They are thus introduced by Mr. May in his Sermon on the Sunday after her funeral.

I know not how to fasten the impressions I have desired to make, upon your hearts, so well as by her own words of advice to her children, written with her dying hand, to be read by them when they shall have become old enough to understand them. From many others, embracing between twenty and thirty pages, all of which are worthy of being engraven on your hearts, I select the following:

'My children—your spiritual existence is now to be an eternal one. Whether you would or not you must live for ever. You cannot terminate your spiritual life. Let this fact stimulate you to become acquainted with God, and with human nature.'

'Dwell long and often on the two great laws, *Love God and man*; and you will more and more admire the wisdom which enacted them. They are the foundation on which all the happiness and all the improvement in the soul must be laid. Expect not peace until your spirit is brought into harmony with God's spirit.'

'God is the fountain of Love; from whom proceedeth all love. Of his free grace he gave us *love*; and bade us love him and love one another. How great the gift! All things else would be nothing without the warm, full tide of affection, which he has created within us; to shed the purest light and the sweetest peace and the fullest harmony over earthly hopes and earthly duties and earthly friendships—all conspiring to elevate the pious heart to the loftiest conceptions of the BOUNDLESS LOVE, which sustains the universe. Jesus Christ was the manifestation of this love on the earth. O! how happy would this world be, if every body had Christ's *spirit of love*. I see it is the basis of every virtue and of all true elevation.'

'Pray often and fervently that God would enlighten your conscience, and make you quick to perceive the truth, and give you strength and boldness to practise what you believe to be right.'

'If your purposes are such as you dare ask God to bless, fear not censure from man, who knoweth not the heart of another.'

'We are in fact very dependant on each other, therefore we should give an intelligent and respectful attention to the opinions of others; weigh them well; and if, then, we cannot conscientiously agree, express our dissent with gentleness, and with regret that we must necessarily differ; but your own deliberate, conscientious convictions must of course *always* govern you.'

'No *duty* is *small*.'

'The performance of the most private and as it may seem insignificant act, from the promptings of benevolence or a sense of justice or in obedience to the will of Heaven, will give you increased strength for those virtues. Thereby you will have your reward, in the enlarged capacities for usefulness and happiness, which those virtues are destined to give.'

'Cherish home: and this home of love will be the centre from which will radiate all social affections: cherish it as the source of great happiness; and may it be full, free and glowing.'

'Act *always* from high, honorable and *christian* motives; *never* from mean, selfish or sordid ones. Value right action more than earthly good: yea, more than life itself. Resolve to be delicate in all your words, delicate in all your feelings; for delicacy is a safeguard to virtue. Be assured there was no vice, which your Mother so deeply detested, as lewdness. She thought it more deeply fraught with evil to the *whole* character than any other. It is *often* the source of crimes which lead to a disgraceful death of the body, and *always* lead to the disgrace and death of the spirit:

"It hardens all within and petrifies the feelings."'

'Strive always to have conversation useful, suggestive and healthful in its tone.'

'Utter your own thoughts.'

'Many young persons think it is something like disgrace, or at least, that it is ungenteel to work. This is a very mistaken notion. God made us to be useful, and what he made us for, must be for honor; as dishonor he wills not to his creatures. Strive to be, in truth and simplicity what God has given you power to be, and you never need fear for your respectability.'

'Let every thing in domestic arrangements be neat and orderly; and this may be effected without irritating your own temper or the tempers of those who may live with you. There are few things, to my mind, more unladylike, not to say unchristian, than to hear a lady at the head of her family constantly descanting on the faithlessness of her domestics. If domestics were treated differently, there would be little cause of complaint. We should be *christians* in all our thoughts, feelings and actions—and *this* would place the relation of master and servant on its true foundation. I deeply regret that this great branch of christian morality seems to be so superficially understood.'

Reverence the truth. The beauty of truth is continually revealing itself, in constantly increasing loveliness, to the reverencer of it.'

'Let me urge you to keep your minds from prejudice. You can have no idea how much you will gain by it. A liberal, fair mind can see truth in almost every thing. It finds sunshine where others find only thick darkness. Rejoice that there are so many avenues to the temple of truth; and that any Christian may find an agreeable and safe path for himself; and that all the sincere may enter in and find light and hope and rest there.'

'Confess your faults.'

'Be magnanimous always.'

'Look at every thing in *time* from the angle of *eternity*.'

FOR THE REGISTER AND OBSERVER.

Mr Editor.—The following lines were found in the pulpit, at South Scituate, the Sunday after the installation of the Rev. S. J. May, Oct. 26, 1836. At the close of the sermon, which was upon the high purposes of the union that had then recently been solemnized, the preacher took up the paper, saying, 'And here I have a response to the views and feelings I have been endeavoring to express. As I know not from what individual it comes, let me receive it as coming from you all,'—and read it with an effect that was visible in every face.

Yours, J.

Teacher of Jesus! we welcome thee here;
We need all thy counsel, and care,
For long have we wandered in loneliness drear,
And thy sympathy fain would we share.

Come, be the guardian and guide of each soul,
Watch o'er us through life's chequered way:
And when the temptations of earth would control,
Point to bright immortality's day.

Hold out the rich prize, the high calling of God,
And encourage us on in the race;
Spread the beauty of holiness over the road,
To inspire us with zeal in the chase.

Wield the sword of the spirit, and boldly lead on;
And may God give us strength to endure,
Till the meed of the good fight of faith shall be won,
And life everlasting made sure.

To Rev. S. J. May.

For the Register and Observer.

THE STATE OF THE TIMES.

The most exciting topic of interest at the present time, and one by no means peculiar to this region, but common to the whole country, and I had almost said the world, is the deranged state of the currency, and the commercial embarrassments and want of confidence consequent therefrom. I am no politician, and less of a financier. Neither my tastes nor habits incline me to engage in politics or speculation. But may I not ask, has not the state of things at present witnessed been brought about by wrong doing somewhere? Has not the basis on which credit has been made to rest been too superficial, and a dependence placed upon it which common prudence and forethought would not justify? There are certainly in this country sufficient industry and enterprise, and there is sufficient property to keep them in a healthy and active state. If so, has there not been a want of judgment, or rather has not that judgment been perverted? How is it? Is it the love of excitement that prompts men to enter into engagements which, though seemingly secure, may result in ruin? Or can it be the love of gain, when it would seem that *that* desire had been more than gratified? But whatever may be the cause of the present unhappy state of the times, I cannot but hope that men will eventually learn wisdom. However great may be the want of money and the want of confidence in the commercial community, and consequent distress and embarrassment, I will not allow myself for one moment to doubt that there is sufficient good sense in the world to enable men to learn from the past those lessons which will be to them in future, a security of prosperity and happiness. If men love to be in a state of excitement, and it would seem that this is almost natural to them, let them seek for it in some other way than by placing in jeopardy either their own interests or those of others. It surely cannot be necessary in order to the production of this hurried, agitated, and agitating sensation, that there should be a sense of danger,—a feeling of insecurity. Let there be an honorable and high-minded competition in business, and then the vigilance, the activity, and industry which will be necessary in order to this, will be sufficient to call into exercise every becoming emotion. Let those who receive as the reward of their honest exertions, a full equivalent, find in this an excitement that shall satisfy, and prompt to renewed efforts. And let those whose gains are large and abundant, find pleasure, and a spirit that shall indeed be commendable, in opening to industry new sources, and in giving to it increased facilities. Let men in all their actions be governed by the principles of strict truth and impartial justice—let them learn to reverence themselves and strive to do honor to their immortal natures, then will they be in the truest sense *men*, good citizens and good Christians.

R. M. H.

It is a most certain and evident truth, that if any person firmly believed in a future state of happiness, and could entertain an humble and modest hope that he should have some share in it, he would more easily rest satisfied with his condition for the few days of his pilgrimage here below. The expectation of undisturbed peace and rest from all trouble, the hope of living forever with God and with good beings, and of making a continual progress in wisdom and knowledge, in virtue and in every amiable disposition, would compose the mind, and raise it above care and disquiet.

Temporal inconveniences would then seem little and inconsiderable, and the common objects of men's hopes and fears, of their desires and uneasiness, would appear as a shadow which in a moment is and is not. Whilst the inhabitants of this world are busied in various employments with eager diligence and assiduity, as if they had no views reaching beyond this life, or as if they were to dwell here forever; whilst some of them heap up riches, others seek applause and respect, others labor to advance themselves, others are wholly taken up with pleasures and amusements, others grieve because they are disappointed, and their labors are unrewarded, and the world frowns upon them; the swift and silent flight of days carries them all to the hour when these things cease, or when they have no farther use. The children of God, like the children of this world, have their appointed time to employ; like them they pass their days in a place where there is no settled habitation, no certain possession; like them they meet with vicissitudes of ease and pain, of prosperity and adversity; like them they are carried away by the revolutions of days and years to their last end: but to Christians this last end is the dawning to an everlasting day, the entrance into peace and happiness, and the beginning of a life which alone deserves the name of life.

FOR THE REGISTER AND OBSERVER.

REORGANIZATION OF A SUNDAY SCHOOL.

On Sunday, 9th instant, the Sunday school connected with the South Congregational Society in Lowell, was reorganized, having been discontinued during the winter in consequence of rebuilding the Vestry. The exercises consisted of Prayer, a short address from the Pastor, and the singing of the following appropriate hymn, written by a member of the parish,—Dr E. Bartlett, Mayor of Lowell.

The Season's happy voices,
From forest, field and flood,
Now, when the earth rejoices,
With Spring's awakening good,—
From lowland, hill and river,
Go up in songs of praise;—
And ours, to life's great Giver,
In unison we raise.

We thank him for these meetings,
From noise and care away,
For all the kindly greetings,
Which meet us here to day,—
The scene now spread before us,—
These friends whom we should love,—
His goodness round and o'er us,—
His teachings from above:—

The Bible he has given,—
Its promises and peace,—
Its pure and perfect heaven,
Where sorrowing shall cease:—
For all that makes our being
Worth having here below,
To him, the one All-Seeing,
Our full hearts overflow.

Delight we here to gather,
From all our quiet homes,
To learn thy will, our Father,
From whom all wisdom comes;
To drink the blessed Spirit
Of Jesus, thy dear Son,
That so we may inherit
The kingdom he has won.

[From the Western Messenger.]

THE COMET--A PARABLE.

It was a beautiful summer's evening. As we sat in the twilight, under the porch hung with honeysuckles, the stars softly glimmered through the tall poplar, the graceful elm, and the trembling acacia. 'Come forth my children,' said my father, 'and I will show you a new wonder. You shall become acquainted with another of God's beautiful and marvellous works.'

And we all ran eagerly forth, for to us the name of God was associated only with thoughts of beauty and excellence. We had been taught to see his hand in all those things which gave us pleasure, and our minds had been led up from our innocent enjoyments, by easy gradation, to the ever-flowing Fountain of life and happiness. And moreover, no sin had entered the garden, and no inward uneasiness led us to shrink away and hide ourselves from the presence of our heavenly Father.

'Look up now, my children,' said our wise parent, as we stood under the deep dome, flickering with million lights—'look up and say what you see.'

Then we all looked up, and my eldest brother cried, 'I see a pale, clear stream of light, and at one end it seems twisted round a red ball. What is it, father?'

And all but myself answered, 'Oh, strange and glorious sight! Father, what is it?'

Our father replied, 'It is a comet, my children. For many thousand years he rolls on his distant and lonely path, far from the company of the sweet glittering planets which cluster around our sun. He seems like a traveller lost in some vast wilderness, and pursuing an uncertain and hesitating way. But he is yet fastened to the sun by an invisible attraction, which after many ages will bring him back again, with the speed of a returning pilgrim, into the company of his sister spheres which journey ever, with harmonious tread, around the great orb. Even so does God keep his eyes upon the sinner who has wandered far away from his presence; even so does he kindly draw him back with cords of love, till like the returning comet, he hastens home a penitent into the company of the servants of the Most High.'

As my father thus spoke, we looked steadfastly at the sky, and when he had ended, all but myself cried out, 'Oh, how beautiful, how glorious!'

But I could see nothing, though I strained my eyes to find the wonder. I saw nothing but a confused glimmering of light mingled with sparkling stars. I asked where it was, and all tried to point out the place, but still I could not see it. Then said they—'You must see it—it is just in that spot to the left of the red star—how bright it is? Can you not see it now?'

And I was silent, and grieved because all but I could see it. And at last, because I did not wish to be alone in my opinion, I said that I believed I saw it, though in truth I only saw the same pale light as at first.

Long did this first falsehood lie heavy on my heart. For I had been taught never to debase myself by any false word, and never had denied my faults to escape punishment. But now what the desire of praise and fear of blame could not do, the love of sympathy had done, and I went to my bed that night a self-condemned liar.

Years have passed by since that evening, and the Comet has departed again upon its course of ages, but the lesson of remorse remains. I have learnt that we must not give up our convictions of truth even through sympathy with friends, out of respect for the wise, or reverence for the good. We must not leave the simple and direct path of truth, even though the kindest feelings seem to beckon us from it. We must not neglect the conviction which God stamps deep in our mind's inmost chamber. We must be faithful to our own conscience, our own understanding, our own knowledge. For this end we were born, to bear witness to the truth, not the truth which another man sees, but the truth which we see ourselves. Not dogmatically, nor insolently, nor conceitedly; but mildly, patiently, and firmly.

And if a doctrine or opinion seems to me to be true, I will not say that I think it false, though all the wise and the good, the many and the great, deny and condemn it. My conviction may be wrong, but if I have it, I will not pretend that I have it not.

And though all whom I love and revere unite in crying out together, 'What a glorious doctrine is this—what a shining truth! How it blazes upon the Heaven of faith like a star!' If I do not see it, I will not say that I see it. I will look, and be silent, and try to see it, but I will not join in the cry—'What a glorious, what a divine doctrine!' I will not speak words of wind, or utter that with the lips in which the heart has no share. It may be that my eye is dim, or its pupil unfit to pierce the depths of the Heavens. If so, not to see will not be reckoned against me as a crime, but to pretend to see would be a baseness. Innocent unbelief is better than a hypocritical assent to the sublimest verity. J. F. C.

FOR THE REGISTER AND OBSERVER.

THE MISSION OF MOSES.

[Translated from Schiller.]

(*Continued.*

[Some of our readers may fear the freedom of assertion by which the author of this little treatise manages his subject. It may be well to remind them that his weapons are not edge tools but arguments. The piece is nothing more than a lively representation of the few facts with which we are acquainted with relation to the character and legislation of Moses, invested with a poetical coloring, and illustrated by the circumstances which in the author's mind appeared to have a probable influence over them.—THE TRANSLATOR.]

But whence should this deliverer come to the Hebrews? Scarcely indeed from the midst of the Egyptians, for how should one of these intercede for a nation which was foreign to him, whose language even he did not understand, and certainly did not take the trouble to learn, and which must have appeared to him alike incapable and unworthy of a better fate. It was much less probable that this deliverer would come from themselves. For what had the inhumanity of the Egyptians in the course of several centuries at last made of the Hebrew people? The most rude, vicious and reprobate people on the whole earth, grown wild by a neglect of 300 years, made despondent and exasperated by so long continued oppression, degraded in their own eyes by the hereditary infamy which was fastened upon them, enervated and palsied for every heroic resolve, and in fine by the stupidity which had so long hung upon them, well nigh converted into brutes. How could a free man, an enlightened mind, a hero or a statesman proceed from a race of men so neglected? Where should there be found among them a man, who should procure respect, in the midst of a nation of slaves so thoroughly despised, or should possess sensibility himself in the midst of those who had been so long oppressed, or should obtain superiority over their refined oppressors, among a multitude of rude and ignorant shepherds? A bold and heroic spirit could no more arise among the Hebrews at that time, than from the oppressed caste of the *parias* among the Hindoos.

And here the omnipotent hand of Providence, which by the slightest means can surmount the most difficult obstacles, must overpower us with admiration. But not that Providence which mingles itself in the economy of nature by prodigies of powers, but rather that which has prescribed to nature her economy of accomplishing extraordinary results by the most quiet means. While to the native Egyptian there was wanting that necessary impulse to offer himself as their deliverer which could spring only from a real national interest in the Hebrews, one of this latter people was deficient in the energy and means which the enterprise required. What course then could be adopted by Providence? It selected a Hebrew, but bore him in infancy from his own rude nation, and procured for him the benefits of Egyptian wisdom. And thus a Hebrew by birth, and an Egyptian by education, became the instrument by which this nation was delivered from bondage. A Hebrew mother of the tribe of Levi had for three months concealed her infant son from the murderers who had taken measures to destroy all the male issue among her people, but she finally gave up the hope of affording him a longer refuge with herself. Necessity supplied her with an artifice by which she hoped if possible, to serve him. She placed her babe in a little basket of Papyrus which she had protected with pitch against the entrance of the water, and watched for the time when Pharaoh's daughter was wont to bathe. Just before this time the child's sister was to place the basket in which it was laid among the reeds, near to where the daughter of the king came, and where it must attract her notice. She herself remained at hand watching the further fate of the child. The daughter of Pharaoh soon discovered it and as the child pleased her she resolved to save it. The sister now ventured to approach and desired to bring a Hebrew nurse, to which request the Princess consented. Thus the mother a second time received her son, and now she dared to bring him up openly and without danger. Thus he learnt the language of his nation and became acquainted with its customs, while his mother probably did not neglect to impress upon his tender soul a glowing idea of its wide spread misery. When he reached the age in which he no longer needed maternal care, and when it was necessary to withdraw him from the general fate of his nation, his mother brought him again to the king's daughter and committed to her the future destiny of the boy. The daughter of Pharaoh adopted him and gave him the name of Moses (*drawn out*) because he had been saved from the water. Thus from being the child of a slave and a victim destined to death, he became the son of a king's daughter, and as such, a partaker in all the advantages which the children of kings enjoy. The priests, to whose order he at once was admitted, as he was introduced into the royal family, now superintended his education and instructed him in all Egyptian wisdom which was the exclusive prerogative of their rank. Indeed, it is probable that they withheld from him none of their secrets, since a passage of the Egyptian historian Manetho, in which he makes Moses an apostate of the Egyptian religion, and one of the priests who fled from Heliopolis, leads us to suppose that he had been appointed to the priestly order.

For in order to determine what Moses could have acquired in this school, and what influence the education which he received among the Egyptian priests has had upon his subsequent legislation, we must enter upon a closer examination of this institution, and hear the testimony of old historians to what was there learned and done. Indeed the Apostle Stephen allows him to have shared in all the wisdom of the Egyptians. The historian Philo says Moses was initiated by the Egyptian priests into the philosophy of symbols and hieroglyphics and also into the mysteries relating to the holy animals. Several others confirm this testimony, and if we have first taken a hasty glance, at what we called the Egyptian mysteries, we shall then detect a remarkable similarity between them and those which Moses has afterwards performed and established. The worship of a Deity among the old nations, as is well known, very soon passed into superstition and a belief in many Gods, and even with those races which the Scriptures represent to us as the worshippers of the true God, the idea of the Supreme Being was neither pure nor noble, and was based upon every else than a lucid and rational understanding. But as soon as by a better regeneration of civil society and the establishment of a regular government the order was distinguished and the care of divine things was made its peculiar prerogative; as soon as the human mind by its deliverance from all distracting cares devoted itself to the muses, to the contemplation of itself and of nature, as soon, in fine, as purer insight was made into the physical economy of nature, reason must at last triumph over these gross errors, and the conceptions of the highest existences become enobled. The idea of one universal connection of things, must inevitably lead to the idea of a single Supreme intellect, and where could this idea have originated sooner than in the mind of a Priest? Since Egypt was the first cultivated state, of which history makes mention, and the oldest mysteries originated in Egypt, so it was altogether probable that the first idea of the unity of the Supreme Being here originally obtained a place in a human mind. The happy discoverer of this soul elevating idea, sought out from those around him fit subjects to whom he might commit it as a sacred treasure, and so it descended as an inheritance from one thinker to another through an indefinite number of generations, until at last it became the property of a whole little society which was able to receive and to cultivate it.

FOR THE REGISTER AND OBSERVER.

BIBLE CLASS FOR YOUNG MEN.

Mr Editor,—Permit me, through the columns of your paper, to call the attention of S. S. Teachers to a subject hitherto somewhat neglected in our community. I refer to the religious and moral education of our young men after they have outgrown the Sunday school. While so many are ever ready to declaim about the responsibilities and duties of the rising generation, the means of rendering it capable of discharging with honor and faithfulness its functions, seem, in a degree, to have been overlooked.

If, in the course of life, there is one time, more than another, in which firm moral principles and decided religious sentiments are requisite, it is when a young man just enters upon the world of active life; amid the conflicting influences of promiscuous companions, and the multitudinous temptations that beset his path. It is when he is compassed about with deceitful advisers, intent upon securing their unconscious prey; by insidious counsellors, seeking whom they may draw down from honor and happiness to degradation and woe.

At this time, stout principle, stern resolution and unmovable determination, the power of saying 'no' are alone of avail. He, who has them not stamped upon his character, soon loses possession of himself and becomes the menial slave of vicious companions. He who does acknowledge them his directors and persuaders, stands fixed and immovable as a rock in the sea; resisting with success the angry turmoil and exciting forces about him. No tempest wrecks his bark; but setting at defiance the scorn and menaces of his zealous opponents, he rides safely through them all.

The inquiry then is naturally suggested, how is such a character to be formed? If it be possible for young men to be fortified with so effective guards, in what way can they secure them? Let us ask first, for what purpose our Sunday schools have been established.

We are told perhaps, for this very express design, viz: To instill the minds of youth with such principles as shall effectually guard them in hours of trial. This being their object, how imperfectly is it answered, if they withdraw their aid, at the very moment it is most needed, that is, when those hitherto under their charge just make their entry upon the world, just begin to understand its ways and character. They are then, it seems, left entirely to their own resources and expedients; while, on the contrary, they require the most rigorous counsel, the most careful guidance. How many promising youth of sixteen, have forsaken their good old paths of virtue and duty commenced at Sunday schools, almost as soon as they mix with society and enter the broader walks of life. Prompted by such reflections as these, one would verily be tempted to doubt the utility and benefit of Sunday schools. But no! Let them rather extend willingly their instructions to the mind at the time when the necessity of support is felt and deeply appreciated. This is the season for sowing and nurturing the seed, that it may spring forth and produce its abundant fruit. This is the time when the teacher can be rewarded with the consciousness of producing immediate effect; a satisfaction, than which none can be greater.

What I would humbly recommend therefore, is that it should become the general practice of our Schools to hold out inducements to young men from fifteen to twenty years of age to form *Bible Classes for religious instruction and moral improvement.* The cause is a noble one. It is my earnest hope that it will receive attention proportionate to its importance. W. G.

FOR THE REGISTER AND OBSERVER.

Sir,—It seems to me that the venerable author of the *parable of the States* in your last paper has not shown a full understanding of the case; certainly not of the case, as it stands in my mind. If he is in error however, I must acknowledge that he errs in common with many good and wise men. I ought then, perhaps, to doubt the correctness of my own views. Yet I will give them to you and let them count for what they are worth.

The great difference between our truly excellent friend and myself is that he regards the people of these States as constituting one nation; while I regard them as being one nation in a very qualified and limited sense.

There was a time when our thirteen States claimed, each, to be sovereign and independent. If they were so now it would be obvious to every one that so many small States, or nations, not divided by natural boundaries, but by stakes and stones, must be in constant danger of collision. We should say they ought to be one people. It is needless to point out the obvious motives for their becoming so. If this should be impossible they ought to unite in a perpetual league, providing for peace among themselves and for defence against all other nations. Let us suppose that the wise men from these States are gathered in a convention to effect these objects. These men would no doubt see the advantages of a union for great national purposes; but meeting with the various feelings, habits and principles belonging to their States respectively, they would find that they could not agree in all particulars, and would fear that the people would not be content under one government over all their concerns and interests. They might find, for instance, that in one State, agriculture, in another commerce and in another manufactures occupied the great mass of the inhabitants; that in one, all or most of the people were of the society of Friends; that in another the episcopal form of religion prevailed and was protected by the government; that in one all religious sects were equally protected, but that every man was compelled to contribute to the maintenance of religious institutions of some sort; that in others the government took no care of religion, the citizens being left to work and play and pray as they might please; that in some States a perfect equality in civil rights was the fundamental law; that in others there were orders of nobility; and in others that slavery was permitted.

Under these circumstances, whatever might be the wishes and opinions of the individuals in a convention, it might appear to them impossible to establish a government, with full and universal powers, over the people of these States. Some would fear that a union of any kind would be subversive of the power of the individual States, or nations. Such a union could not be maintained without a national council, so organized as to represent the various States as well as the whole people; and this government, or council would not be of any use, unless authorised to exercise power for the maintenance of the union. But it would be feared that in such a council, or general government, there would be found at many, if not at all times, a majority in favor of the favorite system of one State and against that of another; and it would be feared that they would use their power accordingly; that the compact, by which it was proposed to form the union would be insufficient to restrain them. Those, in favor of universal toleration as to religion, would contend that religion is interwoven with all other things and must always have a commanding influence on men's minds, and they would fear a connexion with those who supported a State religion. The slaveholders would apprehend that the other States would on some day question their right to maintain their own customs; and would, directly, or indirectly, require them to set their boudmen free.

On the other hand it would be urged in favor of a union of some kind, that without this the inhabitants of all the States would be embarrassed by the requisitions and restrictions which each would impose in order to secure its rightful advantages. It would be foreseen that the frontier lines in each State must be guarded by officers to watch against breaches of the revenue laws, and that these would need the support of soldiery; and that in the collisions, arising under these circumstances and in various other ways, wars and fightings would be constantly produced; that under the military establishments, which would grow up, the civil liberty of citizens in various States would sooner or later be put in jeopardy; that the weaker States would seek alliances among the more powerful nations of the earth, and that the disputes in our own country would be fomented by them. It is needless to describe the crimes and the disasters, which might justly be apprehended from these causes.

Suppose for a moment that the convention for forming a union should have been unable to agree and should have separated; and imagine the situation, in which we should find ourselves. Set aside all economical considerations; let it be presumed that we could bear with patience the poverty which would be inevitable; and think only of the contests, at sometimes petty and vexatious, at others fierce and sanguinary, which would be carried on among us; and think of the indirect efforts, the thousand moral evils which would ensue in our several communities, evils which your philanthropic correspondent has studied much and estimates as they should be estimated. If such were the situation of affairs, would any wise and good men longer hesitate to form a close league, or union among these States, because the fundamental laws in some of these states did not comport with their principles of religion, or morality?—It would be plain to them that we should not by fighting make our neighbors more willing to adopt correct principles on morality, or religion. It would be plain that one might as well refuse all communication with his neighbors, unless they maintained such domestic arrangements as he thought wise.

Let me now ask, was it not on some considerations, corresponding with those which have been stated, that our fathers formed the constitution of the United States fifty years ago? And shall we now incur the frightful evils of disunion from a disregard to these considerations?

Is it not obvious that our fathers thought much on the subject of slavery, when they formed their constitution? They may not have engaged in open discussions on the subject. Their debates, as recorded by Mr Madison will soon be published, and we shall see. They may have regarded it as too delicate a subject for free discussion, even in the conclave of the convention. But, if so, they had no doubt much consultation on it in private. The results prove this. The members from New England desired, undoubtedly, to abolish slavery; but they found that their brethren from the South would not consent to this. The two parties looked on the subject in a different light. It was surely right on our side to give up this matter rather than sacrifice the benefits of union. We could not induce our southern neighbors even to give up the slave trade immediately. But we could induce them to live in peace and friendship with us, and accordingly we made a firm league for this purpose.

Let us then continue so to live; and let us avoid all the measures, which shall beget hostile feelings in them; especially if thereby they may be rather fixed than shaken in what we call their errors. By such a course we do not abandon correct principles; we adhere to correct principles. We are not responsible for their maintenance of slavery; but we are responsible for maintaining peace with them.

It is plain that I do not controvert our right to discuss the subject of slavery. But I do controvert the propriety of our using this right in such a way as to produce popular commotion, or political effect in the slave States; or in any way to endanger their peace. When we are ready to break our league with the masters and form one with the slaves, it will be time enough to use our rights in this way. A. B.

FOR THE REGISTER AND OBSERVER.

WARREN STREET CHAPEL.

A meeting of the gentlemen who had contributed to the erection and assisted in the support of the Warren St. Chapel was held at that institution, on the afternoon of Thursday, April 6th. The meeting having been called to order Charles Jackson was appointed chairman.

Mr Barnard, being called upon, stated the course of his appointment as minister at large under the Unitarian Association and subsequently by the Fraternity of Churches; stated the heads of his last Annual Report to the Proprietors of the building; went over the reasons that led him to resign his appointment; and also what might be his future wishes and hopes.

Mr. George S. Hillard, and Mr Francis Jackson addressed remarks upon some of the subjects referred to—Mr George Bond also addressed the meeting.

On motion of Mr Moses Grant, a Committee of three, consisting of the chairman, Mr Samuel Dorr and Mr Francis Jackson, were appointed, who should examine as to the title and future disposition of the property and take such steps in the premises as should seem advisable, and report at a subsequent meeting to be held by their appointment, the same after some remakrs by the gentlemen, was voted unanimously.

On motion, it was voted that Mr Barnard and his associates, in the meantime be requested to continue to use the Chapel and carry on the instruction as they had heretofore done.

The meeting then adjourned.

An adjourned meeting of the proprietors and contributors to the Chapel was held on the afternoon of April 16th, Hon. Charles Jackson presided, and read a report, which as chairman of a Committee appointed at a previous meeting it was expected he would make.

REPORT.

The Committee appointed by the Contributors to the Warren Street Chapel, at their meeting held on the sixth day of April, 1837, submit the following Report.

The land on which the Chapel is erected was purchased by Mr Charles F. Barnard in May, 1835, and in the month of April following was conveyed by him to Charles Barnard and John L. Emmons, Esquires, as Trustees. The funds for making this purchase and erecting the building were raised by voluntary contributions, furnished by about sixty individuals. A subscription paper was prepared, but it was signed by only three persons, viz: Mr Charles F. Barnard, and his father, Mr Charles Barnard, and Mr John L. Emmons. All the other sums were advanced on the application of Mr Charles F. Barnard, contained in circular letters addressed by him to the persons whose aid he solicited. These letters were written in the spring of the year 1835; and Mr Barnard therein represents that the building which he then occupied as a Chapel in his Ministry among the poor, was too small for the audience, and very inconvenient in other respects, and that he was desirous to procure a new building; and he proceeded to state the steps that he intended to take towards effecting that object. The whole cost of the land and building was estimated at fifteen thousand dollars, which sum he proposed to raise by loans to be repaid with interest at five per cent a year; and the estate was to be mortgaged for securing the payment. In order to increase the security, Mr Barnard proposed to advance one thousand dollars, and stated that Mr John L. Emmons would advance five hundred dollars more, to be invested in the estate, and in case of a depreciation in its value, to go to the use of the other contributors; by which means the amount contributed by the others would be secured unless the depreciation should exceed the fifteen hundred dollars. It was further stated that Mr Charles Barnard and Mr John L. Emmons would act as trustees of the estate, and would give receipts or certificates making themselves responsible for the payment of interest on all sums loaned, and for such repayments as might be required.

Upon the application contained in these letters, the money was raised, no further subscriptions being taken on the paper before mentioned; and the Committee do not know any other written document or evidence to which resort can be had to ascertain the terms and conditions upon which the money was paid. Several of the contributors expressed their intention of giving the amount which they advanced, but without any specific appropriation other than what is to be inferred from the terms of the original application.

After the Chapel was erected, the estate was conveyed to the two trustees as before mentioned, and they gave receipts as proposed in Mr Barnard's letters, for the amount advanced by each contributor. The following are the trusts expressed in this deed:—That the trustees should take possession of the premises, and preserve and perpetuate them to the following uses and purposes, viz:—that the premises should be used as a Chapel for public worship on sacred days for the benefit of the poor, open to all denominations, and for Sunday Schools, and a free Library, and in such other manner as should conduce to the spiritual advancement of the needy, and serve for their instruction; and further, that if the premises should be converted from the above described uses, the trustees should enter upon and sell them, and apply the proceeds of such sale to the payment of all debts due on accounts of the premises, and with the residue of said proceeds should pay the amount due to the several holders of the said certificates or evidences of loans; and that until such sale, the trustees should apply the rents and profits received from the premises towards the discharge of the said loans, and should appropriate the residue, after the payment of taxes and other charges, in furtherance of the objects of the institution. Provision is then made for the appointment of new trustees as may be necessary from time to time, which appointment is to be made by the holders of the said certificates for the time being. These trusts appear to be fully in accordance with the original design of the institution, and the wishes of the contributors; and the building has been ever since occupied for the uses and purposes therein expressed.

In the spring of the year 1835, when the circular letters before mentioned were written by Mr Barnard, he was officiating as a Minister at Large, under an appointment for one year, made by the Executive Committee of the Benevolent Fraternity of Churches; and it has been made a question whether his application for the said loans was not considered, or whether it ought not now to be considered, as made in behalf of the Fraternity, so that the beneficial interest in the property should vest in that body, although the Fraternity have never objected to the estate's remaining in the hands of the trustees. The Committee do not apprehend that the mere fact of Mr Barnard's connexion with the Fraternity, or the allusion to that fact in his letters, can give to that body any legal title to the property, or any interest in, or control over it The persons who have contributed to the erection of this Chapel, would no doubt gratefully acknowledge the countenance and aid that they have derived from the Fraternity of Churches, in maintaining worship in the Chapel, and promoting the other purposes for which it was established; and if the Fraternity was a permanent, incorporated body, it would probably be found that the best disposition that could now be made of this estate, would be to place it in their hands if they would accept it, upon such trusts as should ensure its appropriation in all future times, to the uses for which it was erected. But as neither that body, nor the trustees of this estate, have any corporate powers, it is not perceived that there would be any advantage at present in transferring the trust from one to the other. The estate may be held as it now is, and may be used by Mr Barnard in the same manner as heretofore, as long as he is able and willing to continue his most valuable labors in this truly benevolent and Christian cause; and such a disposition of the property would undoubtedly meet the approbation of all the contributors to this charity; and we have never understood that the Fraternity intended that their claim should interfere with this use of the Chapel by Mr Barnard. If at a future day, the Fraternity of Churches should acquire the power of holding and managing real estate, it may be thought best to place this property in their hands; but this must be left to those who shall have the control when that time comes; and in the meantime the Committee would not recommend any modification of the legal title, or of the trusts of the estate, nor any change which shall interfere with the uses to which it has been devoted under the care of Mr Barnard.

The other subject that was referred to the consideration of this Committee, is that of the maintenance of religious worship, and of the other services that have been carried on in this building. The only compensation heretofore received by Mr Barnard, is an annual salary of one thousand dollars paid by the Fraternity of Churches.

It is known to the contributors that the religious worship and instruction in this Chapel have been designedly adapted to the minds and feelings of children, and that very few adults have attended these services. The Executive Committee of the Fraternity of Churches have considered that the funds placed at their disposal, were in tended for the benefit of adults, and that they could not with propriety, apply them to the peculiar benefit of children. Whatever difference of opinion there may be on this point, it was evidently proper that the Executive Committee should act according to their own convictions and sense of duty. Under these circumstances, Mr Barnard, with the advice of his friends, and the friends of this institution, has resigned the office which he held under the appointment of the Fraternity of Churches; and, of course, will not hereafter receive any compensation from the funds in their hands. The instruction of the children in this Chapel under the care of Mr Barnard, must therefore be discontinued, unless it can be maintained by the voluntary contributions of those who think it a valuable and useful institution. The Committee have no doubt that it can and will be maintained in that manner. This may be done without any interference with the duties of the Fraternity of Churches, or with the measures which are now in successful operation under their care, and it will be in furtherance of the general purposes of their institution. It need not be made a question whether the instruction of youth, as conducted in this Chapel, is more or less useful than that of adults, as conducted in other places. Both of these modes of charity are unquestionably of great value, and whilst some persons will think better of the one mode, and some of the other, many will, it is hoped, be found to contribute willingly to both of them. The supporters of the worship in this Chapel may therefore hope, that although they cannot expect any pecuniary aid from the Fraternity of Churches, they will be favored by their countenance and support in all ways in which that aid can be afforded without any departure from duty on the part of the Fraternity.

The Committee are of opinion that Mr Barnard ought to receive for his services a salary of twelve hundred dollars a year; and they understand that the further sum of four hundred dollars a year, in addition to what may be received for rent, will be required for the other expenses of the institution.

In order to raise this sum of sixteen hundred dollars a year, it is proposed that a subscription paper be prepared, to be signed by those who are willing to contribute a annual sum for this purpose, allowing every subscriber to withdraw his name whenever he shall think proper. A standing Committee may be appointed by this meeting to take charge of the subscription paper, to receive the annual contributions, and to pay the salary, and other expenses of the institution, and to render an account of their doings at an annual meeting of all the contributors. At the same meeting a report may be made by the officiating minister of his proceedings for the year, and any other measures may be adopted that circumstances shall require. The annual meeting may be held on the Annual Fast Day, and a special meeting may be called, if necessary, at any other time, by the Standing Committee. It is believed that this arrangement will answer all the purposes of the institution; and the Committee therefore do not recommend any more complicated or formal organization of this body.

CHARLES JACKSON,
SAMUEL DORR,
FRANCIS JACKSON.

Boston, April 15, 1837.

On motion of Mr James Boyd the report was accepted.

The following rules were proposed to serve somewhat as a basis in transacting the necessary business.

1. The Association for the support of the Warren St. Chapel shall consist of the following persons, to wit.

First. All those who have advanced money for the purchase of the estate, and have received certificates therefor from the Trustees.

Secondly. The heirs, executors or administrators of the original contributors, or whoever shall be holders of the said certificates under the original contributors.

Thirdly. All who shall subscribe and pay annually a sum not less than five dollars, for the support of public worship in the Chapel, and the other expenses of the Association.

2. There shall be a stated meeting of the members of the Association, to be held at the Chapel on the day of the annual Fast, at half past four o'clock in the afternoon.

Other meetings may be called when necessary by the standing committee (herein after mentioned.)

3. All meetings shall be warned by notices in writing to the members, or by advertisement in some newspaper, as the committee shall think best.

4. A standing committee of five persons shall be chosen at every annual meeting, to serve for one year and until others are chosen in their stead; and the Committee for the present year shall be chosen at this meeting.

5. It shall be the duty of the standing Committee to obtain annual subscriptions for the support of the institution, to collect the sums subscribed, and all monies due for rent or otherwise; and to apply the same to the payment of the salary of the minister, and of all other necessary expenses of the institution.

6. At every annual meeting the standing committee shall lay before the members a statement of their receipts and expenditures, and other proceedings for the preceding year.

7. The duties of the minister shall be substantially the same that he has heretofore performed as a minister at large under the Benevolent Fraternity of Churches; and he shall lay before the members of the Association an annual Report of his doings.

8. The standing committee shall have the general superintendance of the institution, and the direction in all matters not otherwise provided for.

The following gentlemen were chosen the Committee for the present year—Messrs. Patrick T. Jackson, Francis Jackson, Henry I. Bowditch, John L Emmons and E. Weston Jr.

On motion of Mr Francis Jackson, it was voted that the proceedings and report be published for the Christian Register, and in such other form as the Committee should think proper.

The meeting then adjourned.

E. WESTON, Jr. Sec.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

Mr Editor;—In one of your recent papers was a communication from 'a Teacher' on the subject of Sunday Schools. The writer of it professes to be a friend to these institutions; but seems to labor under so much fear that their merits will be overstated, and labors so hard to make out some 'defects,' that he almost identifies himself with the character of a foe. The true friends of Sunday Schools sincerely desire to have every real objection and deficiency made known that they may be the more readily and speedily removed. They have no wish to obtain for, or to give praise to them, when or where it is not deserved;—but they are equally averse to have them arraigned for defects which are imaginary and wholly unfounded. That there are defects in these schools they have no disposition to deny;—they perceive and lament them; but there are enough for them to bear without the burden of those of which there is not a sufficiency of proof to make them real or valid ones.

Your correspondent (Sunday Schools No. 2) has endeavored, as it seems to me, to fasten such a 'defect' upon our schools. The defect alluded to is, that, of merely 'amusing' their pupils, by which course, 'false ideas are instilled into the minds of children about religion, or which is as bad if not worse, no ideas of it, are presented.' This is a serious charge, and we think it is made without sufficient consideration or proof. He allows in the outset that 'we ought not to expect to receive the attention of children without *interesting* them.' To aim at this, of course, he approves; and he approves of it in the strongest terms. 'Children' says he, 'must be so interested as to *love* the Sunday School, or we labor in vain;—nay, we do injury rather than good.' But from this point he starts off, and endeavors to make it appear as if 'many' of our teachers, in aiming to interest their class, were in the habit of merely amusing them, mistaking amusement for interest, and this to such an extent that it is not

'unfrequently *boisterous*.' Now this charge, we are free to confess, is not only new but astounding to us, and one for which we were not prepared. It is one which never came under our observation during quite a long connexion with one Sunday school, after frequent visits to many others, and a close connexion with most of our teachers. It is not improbable indeed, that *occasionally* a teacher is striving to *interest* his pupils, may pass the true bounds, and introduce something which is only *amusing*. There may have been instances where an illustration was given, the precise effect of which was not clearly foreseen, and which may have resulted in an expression of pleasure not altogether becoming a Sunday school. But that 'many' or any of our teachers take to their classes 'amusing books to read,' or relate to their pupils 'humorous anecdotes,' is certainly a statement which requires a very serious authority to command any degree of our confidence. We have never seen it; it has never come to my knowledge at any of our teacher's meetings by way of censure or complaint; but, on the contrary, the other extreme is that which most frequently forms the burden of reproach, viz:—that they converse too little with their classes, relate too few striking or pleasing incidents to excite their attention, and fail in consequence either to interest or instruct them.

Besides all this, the concluding portion of your correspondent's communication virtually disproves the charge, and exhibits such an inconsistency that we have been led to doubt whether the writer was serious in stating his objections to Sunday schools. He mentions that on a visit to a Sunday school in this city, he asked a little boy which he should think the most religious, a boy who was light-hearted and happy, whose voice rang the loudest at play with the shout of joy, &c. &c., or one who spent all his time, while other boys were playing, in reading the Bible and praying. 'The boy answered at once, that the last named was the most religious.' The whole class agreed with this boy. Now Mr Editor, do you think that that class had an *amusing* teacher? Do you think that he had told them too many, or any *humorous anecdotes*? Do you think he had neglected to impress the subject of religion seriously upon their minds? And is it not probable that a similar answer would be given to the same question by almost every boy in all our Sunday schools? *Is* not then, 'a teacher' convicted by his own illustration? But the inconsistency goes still deeper. 'A teacher' says that the child in this case seemed to think 'that their innocent merriment, their athletic sports, their little games, were all inconsistent with religion, and that *a boy was religious in proportion as he abstained therefrom*. And 'a teacher' leads us to infer that the opposite of this in his opinion is the truth; or in other words, that 'innocent merriment' is *not* inconsistent with religion. Why then blame the Sunday school teacher for *amusing* his class on the Sabbath day? But enough; when the teacher will point out the real defects of our Sunday schools, we will listen and *act*,—not write.

P.

CHRISTIAN REGISTER.

BOSTON, APRIL 22, 1837.

DR CHANNING'S TEMPERANCE ADDRESS.

The Council of the Mass. Temperance Society have published this Address, through the agency of Weeks, Jordan & Co., in a form and manner worthy of its excellence.

A more charming specimen of typography we have rarely seen. The dress of the work will surely introduce it into many circles, from which ordinary Temperance publications would be excluded.

The address is accompanied with *Notes* and an appendix.

Like all the other works of its distinguished author, the address will be extensively read and with great attention, delight and profit. It is full of the true spirit of enlarged and refined philanthropy. And it is earnestly to be hoped that the many noble and beautiful suggestions in regard to the moral and physical elevation of our community which the Address embodies will not be lost upon those who have wealth and influence to put them into use.—We cannot forbear, however, the expression of a single opinion—the leading impression, indeed, which the Address left upon our mind—that the author has not quite done justice to the principle of direct and concentrated attack upon the single vice of Intemperance—the very life and might of the Temperance Reform.

In answering the most important question, *How shall we arrest, how suppress this great evil?* He lays down under different modes of expression this position—*We must strive to elevate them as rational and moral beings, to unfold their highest nature. It can only be effectually removed by exalting their whole character and condition. To heal a diseas.d limb or organ, you must relieve and strengthen the whole body. So it is with the mind.*

This certainly may be, and is very true and beautiful in the abstract, and very important in regard to enlarged prospective operations upon future generations: but where would the cause of Temperance have been at this day, had the friends of humanity acted upon no other principle? Has the Temperance effort, as hitherto conducted, effected no radical cures? has it infused no new moral and spiritual life into the community at large? Has it not wrought a mighty *miracle*, in our day—in *a day*—which we behold and wonder? And how done it—excepting by a very different principle from that insisted upon in the Address, by direct and determined warfare against the special evil, which it designed to eradicate—not for its own sake merely, but for the sake of the *whole moral man*.

The position taken by the Friends of Temperance has been, that the most speedy and effectual means of infusing spiritual life into the whole character is to enlist its energies against some one its prominent vicious propensities or habits. On the supposition that if by persuasion, entreaty, counsel and solemn warning, a depraved man can be brought to eschew and trample down one domineering lust or passion—he will, thereat acquire a glorious taste of moral freedom and energy that will go far towards exciting in his bosom all noble aspirations, and renovating the whole nature.

But the simile chosen by Dr Channing to illustrate his own mode of moral appliance for the remedy of intemperance shows in the clearest manner that the course which he would recommend is rather the reverse of that already used with such eminent success by the Friends of Temperance. *To heal a diseased limb or organ, you must relieve and strengthen the whole body.* If you *relieve* the *whole body*, of course you cure the limb or organ—but whether you *can* always relieve and strengthen the whole body, except by means of particular application to the part which is the seat of disease—especially if that part be sorely afflicted—is a question for medical skill to answer.

It is not the single vice of *Intemperance* merely—that the Temperance Reform aims at eradicating. It is the *principle of vice* which it would weaken. It is the soul, the seat and source of moral power which it would reach, and renew. The whole character and highest happiness of the individual is its end. It perceives that there is one reigning evil habit, more dangerous and potent than all the rest, hurrying thousands to temporal and eternal ruin—and it seeks to direct the concentrated might, and wisdom and love of all virtuous men, against this single foe—not as one—but as the representative, the leader, of a legion—the Goliath of the Philistines. It looks to the eradication of an active and living evil habit—as a natural first step to the regeneration of the whole man.

It would assist the soul's freedom and aspiration, by inspiring it with moral courage, speedily and by a mighty effort to break its strongest fetter.

It considers that that man who has dashed down the cup forever, has learned experimentally and thoroughly one of the noblest lessons of spiritual action. And that every regenerated drunkard is one of the most potent moral teachers, and efficient helpers in the cause of human salvation.

But feeling that we may be treading on dangerous ground we will gladly hasten to the safe retreat of silence. One word, however, we could not have forborne to say, in defence of the simple and single principle of the Temperance Reform, which does not, it seems to us receive from some of our great minds quite all the glory which is its due, which it has practically proved to belong to it, and which history will doubtless assign to it.

MR MAY'S SERMON ON THE DEATH OF MRS BROCKS OF HINGHAM.

We have received a copy of this sermon, which was printed, not published, and have read it with unqualified pleasure. Mrs B. was widely known and not less widely respected and beloved. No one ever came within the reach of her influence, without being improved. Her death will be deeply felt in the circle in which she moved, for she was full of Christian life and love.

Mr May enjoyed a rare opportunity of becoming thoroughly intimate with her principles and mode of life, from having sustained towards her, for several years the relation of pastor and friend. His delineation of her character is undoubtedly as correct as it is beautiful.

We have copied into this paper two extracts from the sermon; wishing to gratify many of the acquaintance and friends of the deceased, who will not be able to read it; and believing that the memory and the words of so exemplary a Christian, cannot but be fragrant of the influence of her own sweet and constant piety.

There is one important omission in the address, at least so it seems to us, and that is, particular allusion to the *last hours* of its subject—more especially since their circumstances exhibited a most sublime and affecting close to a life so useful and holy. The Christian mind, though it does not attach undue importance to the death scene, as affording sure evidence of the real character and condition of the departing—always dwells with deep delight upon the death of a believer when it is marked with sweet serenity of soul, magnanimity, self-possession and a blissful foretaste of celestial joys: and we are persuaded that all those who were permitted to witness or have heard the circumstances of the death of Mrs B. would unite fervently in the petition, 'O that my latter end might be like hers.'

We are obliged to defer several valuable communications.

PROJECT FOR INTRODUCING CHRISTIANITY INTO CHINA.

It has been, very wisely suggested by gentlemen acquainted with the prejudices of Chinese, and who for sometime have resided among them, that a *Medical Missionary* Society be established in China. Its general objects are to bring about a more social and friendly intercourse between the Chinese and foreigners; to diffuse the arts and sciences of Europe and America; and especially to introduce the Gospel of Jesus Christ.

An Opthalmic Hospital, as is well known, is already established, and in very successful operation. A great variety of diseases, and many of a very loathsome character, are prevalent among the Chinese, and seem to invite and call for the greater medical skill and knowledge of Christian nations.

This seems the only open door through which the light of Divine truth, and the power of Christian love can penetrate into that exclusive country.

At any rate we hope that this project will be fairly and thoroughly tried for the sake of relieving the physical necessities of that portion of our fellow creatures, even if it may accomplish comparatively nothing for their spiritual improvement, though this seems to us impossible if the operations of the Institution be prudently conducted.

CORRESPONDENCE OF THE A. U. A.

The West is interesting to the traveller at almost every step. Its beautiful and majestic rivers, its broad prairies, the astonishing fertility of its soil, its giant growth of trees, its mineral productions and fossil remains, and its mysterious mounds, telling of a race of men long since extinct;—these and other objects of interest I should be glad to describe, but I feel that I ought to confine my remarks to things of higher importance. Here is a vast extent of country capable of sustaining a very dense population; and destined at no distant period to be the most important part of the United States. The tide of emigration is pouring in from all parts of the world with an astonishing rapidity. The balance of power must soon be this side of the Alleghany mountains; and the West will give laws to the whole country. How important, then, in a political point of view, that good institutions should be established here now, at this forming period! Is it not obviously the duty of Christians in the older states to sympathise with their fellow Christians of the West, and aid them in the diffusion of the blessings of the Gospel? Is it not a duty they owe to their country, to the cause of religion, and to posterity,—to the unborn millions, who are here to live and die? Wo to the countless numbers of beings who are to inhabit the valley of the Mississippi;—and wo to the whole country, if education is here neglected, and vice, irreligion and infidelity are suffered to shed their blighting influences far and wide. If the light of knowledge, and the healing beams of the sun of righteousness are not shed on this interesting valley, it will be a most dark and gloomy valley—the valley of death—spiritual death.

After visiting Illinois and Missouri I went down the Mississippi (stopping at as many places as I could on the way) to New Orleans. The Rev. Mr Eliot of St Louis went in company with me. Our object was to learn the spiritual wants of that place, and, as far as we could, provide for them. We had been told that there were enough of our faith there to form a new society, and if so, we felt that we should be doing a good work if we could aid in the establishment of it. We soon found many who, having little or no sympathy with other denominations, enjoyed but imperfectly the blessings of the Gospel. Most of them were from New England. And they seemed very desirous that we should preach, and call together those who were interested in our views, and form them into a society. Not being able then to find a suitable place in which to hold our meetings, and as a preacher was wanted at Mobile, Ala. I soon went there, Mr E. the mean while remaining in New Orleans, and occasionally preaching in the Rev. Mr Clapp's church. The Mobile society is not large, but is composed of excellent people, and promises well. I preached the most of the time in the Court House. The new church is a beautiful building—has a good location, and is nearly finished. I was there three weeks;—became acquainted with those who sympathise with us; visited them frequently, and was very much interested in them. They were delighted with the thought of having a church of their own, in which they could worship God in accordance with their views and feelings; and felt confident it would be filled with worshippers as soon as it was completed. The condition of the savages in Alabama is most deplorable. The Choctaws, near Mobile, live in small bark cabins, and are miserably clad. The females go in great numbers into the city every day with burdens of 'light wood' too heavy to be borne. It was painful to see them bending under the weight. They go from house to house, and sell these back loads of wood for twelve and a half or twenty-five cents each. In this way they procure a scanty subsistence for themselves and families, their husbands and brothers remaining idle at home.

There are Unitarians at Appallachicola, Florida; Montgomery, Ala.; Columbus and Macon, Geo. I was requested to visit those places, and should have been pleased to, but a more important field was open for me in another direction. We have, you know, a missionary at Macon. And a society, I am told, has been formed there.

Early in Feb. Mr Eliot came to Mobile, and I returned to New Orleans, where I remained about ten days—preached in Mr C's church—extended my acquaintance, and did all in my power to establish a society.

It appeared to me that a society was more needed there than in any part of the United States. And before I left, I had the satisfaction of seeing a subscription for a church commenced with a very good prospect of success.

A gentleman of that place, who feels a deep interest in the object, writes me thus. 'Our friend, Mr——, has very generously volunteered his services in behalf of the new church—has requested me to engage a certain lot of ground in Carondelet St. for 18,000,—and offers to guarrantee to us at least that amount from his own influence and exertions. We are also in treaty (to use a mercantlie phrase) for several large subscriptions—and if I can ascertain address, shall continue to keep you advised of our progress.'

Mr Eliot was succeded at Mobile by the Rev. Mr Peabody of Cincinnati. He will remain there two or three months; and, perhaps, permanently. Mr E. on his return visited New Orleans, again, where his services were very acceptable; and did much to promote the great object we had in view in visiting that city.

EXTRACT FROM LETTERS OF ONE OF THE MISSIONARIES OF THE A. U. A. IN GEORGIA.

Macon, Geo. Jan. 30, 1837.

My dear Sir—When I left Boston I was requested to write to you from time to time during my absence. My knowledge of your having been apprised by others of the places I have visited, is my apology for neglecting to address you at an earlier date. By the advice of friends, both at Philadelphia and Baltimore, instead of going to the West, as I intended, when I left Boston, I was induced to come to the South.

After leaving Augusta, at the end of the week, I found myself at Sparta, and the next day, on invitation, officiated in the morning in the Baptist and in the evening in the Methodist church to small congregations, the weather being unfavorable. Having distributed a number of the tracts published by the A. U. A. I made my way to Milledgeville, and found the General Assembly (or as we should say at the North, the Legislature) in session.

I preached once in the State-house and three times in the Academy. In the former place the number of hearers was respectable. I also parted with many Unitarian tracts both to the members of the General Assembly and to the inhabitants of the city.

On my arrival at Macon I found some Unitarians. Although I arrived on Saturday we had a service in the City Hall on the next evening. We now have a service regularly on the Sabbath morning and evening in the Court House.

There are, you know, two flourishng Unitarian Societies in Georgia, one at Augusta and the other at Savannah. But the number of professed Unitarians in Macon, and its vicinity, is not large. The docrine is not generally known. There are, however, inquiring minds, and I have found many opportunities to distribute our tracts, as you will judge, when I tell you I had a good supply of them on my departure from Augusta, and once since had my stock bountifully replenished, yet have now only some half dozen remaining.

Very truly yours,

W. F.

Macon, March 9th, 1837.

Dear Sir—Permit me to inform you that the Unitarian cause in this place is prospering and that it has been detemined to erect a Unitarian church. I have also visited Clinton and preached there to a numerous congregation of hearers. I have since through another person received an invitation from some of the citizens of Clinton to preach there again.

Yours very respectfully,

W. F.

EDITOR'S CORRFSPONDENCE.

Tremont, Ill. March 3, 1837.

My first labors in this state were at Peoria, where no Society had been formed and the prospects at first were discouraging. We organized a Society the 5th of December; and it is at present very flourishing under the very acceptable labors of Rev. Mr Huntoon. Our worthy friend, Rev. Mr Eliot, whose praise is deservedly every where, has preached at various times in Peoria, and written of that place. as you will recollect. And indeed Peoria must become a very important and a very beautiful place. About the middle of December, I came to Tremont. Here we organized a Unitarian Society on new years day, I also preach every other Sunday at Pekin. I wish I had time now to speak to you of these two places. Important and large they must soon become. From Tremont we are already sending out a growing influence. Our Lyceum meetings which are held once a week are thronged,—people coming in from the towns all around us. We want more laborers in the intellectual, moral and spiritual vineyard. Do urge that with line upon line. And remember that no where is there a greater field of usefulness than here in this great and flourishing state. We want a Unitarian minister at Chicago, Alton, Peoria, Tremont, Pekin, Springfield, Jacksonville, Hillsboro, Quincy, and several other places. I am speaking of this state only. And where are the preachers to be found?

Tremont I doubt not by means of foreign aid which must be had, and will be had, will be the first place in Illinois, that has a Unitarian church. Many a heart will beat with joy when is heard for the first time the sound of that church bell sending its glad summons over these beautiful prairies.

J. T.

PUBLISHER'S NOTICE.

Those subscribers have our sincere thanks who have kindly complied with our recent request to forward the amount of their bills. A large amount is still due, in towns scattered through most of the states. It is very much wanted at this moment. Essential relief will be given, in these pressing times, if each one who is indebted will forward his mite. All our receipts are in very small sums. We hope that no one will suppose that his *two dollars and a half*, or *three dollars*, is too small an amount to do us good. *Units* make *millions*. Distant subscribers who wish to pay in advance may forward by mail (post paid) *three* dollars, or *two*, and the amount shall be passed to credit, and receipts forwarded. To several who are indebted for two, three, and four years, we have this week forwarded bills. We trust they need only to be reminded of the subject, and that they will assume *immediately* a part of the burden which is now weighing upon us quite too heavily.

OBITUARY.

MRS. CECILIA BROOKS.

I should not feel myself justified, in saying even so much as I intend of Mrs Brooks, dearly as I loved her, if her character were one of only ordinary goodness, formed so under very advantageous circumstances. But this woman, without any extraordinary influences to make her so, 'this woman was *full* of good works and alms-deeds, which she did.' She appeared to me the most entire, harmonious exemplification of 'the dear child of God,' that I have ever personally known. There were united in her more of the virtues and graces of our great Exemplar, than I have elsewhere ever seen together. Some excellencies indeed I have observed and admired in others, in greater perfection; but in no one else have I found so many excellences combined. Together with the gentleness, patience, brotherly love and the filial trust of a Christian, she evinced the reverence for truth, the thirst after righteousness, the faith, the energy, moral courage and activity of the real follower of Jesus. All who knew her, I am confident, will give testimony of her unyielding determination to know *the true;* her unwavering steadfastness in maintaining *the right;* her untiring perseverence in doing *the good*.

Mrs Brooks was the daughter of Roger Wolcott Williams Esq., a large farmer of Brooklyn, Conn., where he lived and died upon the same spot of which his father, grand-father and great grand-father had been the only occupants before him. It was more than two miles from the village and quite retired from the main roads; pleasantly situated upon a high and fertile hill commanding an extensive and diversified landscape.

Cecilia Williams, the fourth child of her parents, was born at Brooklyn, Connecticut, Oct. 4, 1801. Her ancestral connexions were of the highest rank in the state—the Wolcotts, Griswolds, &c. Many of them she knew and loved. Bur although she was a descendant of Roger Wolcott and related by birth to four governors of the Commonwealth, yet no one, out of her family, ever heard her mention the fact. To her husband she once said—'It has never been with me, for a moment, a matter of boasting or a feeling of pride that I am descended from illustrious ancestors; the only feeling in my heart has been that of *gratitude*, devout gratitude to God, that my ancestors were esteemed for the intellectual and *moral* elevation of their characters; for their love of civil liberty, their support of public order, and their zeal for gospel truth.'—She was married to the Rev. Charles Brooks, of Hingham, Mass, June 27th, 1827. She died of consumption, March 13th, 1837; and out of four children has left a Daughter and a Son.

I was not personally acquainted with Dea. Williams until after disease and affliction had essentially impaired the powers of his body and his mind. Yet I saw the remains of an upright, devout and benevolent man; and could readily believe from what I saw that he had been all that his neighbors testified of him—a man of incorruptible integrity, exact, in the fulfilment of his engagements, and in the discharge of all the various public duties entrused to him; ever ready to bear his full proportion of the social burdens, and anxious that the institutions of government and of religion should be well supported and respected by all. He was one to whom the poor were encouraged to look for aid, the afflicted for consolation, and all, who needed, for advice and sympathy. It was said of him that he had been a very diligent reader and a profound thinker. But that excellence, of which I would now make especial mention—that excellence, for which his children blessed him while he lived, and will bless him forever, was *his attentive care of his family*. He looked well to his household in every respect. But he was especially mindful of their souls. He divided to them with his own hand the bread of life. He talked to them of the works and the ways of God when they laid down and when they rose up, and endeavored to write his Holy Lavs upon the tables of their hearts. Mrs Brooks cherished to the last the counsels of her father; and delighted to read over and repeat the portions of Scripture to which he had directed her attention when a child, and the beautiful hymns he selected for her to learn.

The mother of our deceased friend I never saw. She died a few months before I first went to Brooklyn The character uniformly given to her was that of a most kind hearted woman, and a devoted wife and mother, who sought to make the home of her husband and children the pleasantest place on earth to them, and who heartily co-operated with him to train them up for a better, even an heavenly home.

May those of you, my hearers, who sustain the same momentous relations, ponder well what I have said respecting the parents of Mrs Brooks. She gratefully atttributed to them the establishment in her heart of those religious principles, which were the basis of her glorious character—I mean, her lively faith in God and Christ—her profound reverence for truth—her ardent love of goodness. I cannot conceive what on earth or in heaven you can more desire, than to be the parents of such a child, and to receive from that child here and hereafter such a testimony as hers, of the saving and sanctifying influence of your instructions and example.

Ever since I knew her, the doctrines, precepts and purposes of the Gospel have been the subjects of highest interest to her. I do not remember ever to have been in her company an hour together, but some inquiry was started and eagerly pursued respecting some great religious truth or moral duty, or some benevolent project. I saw and felt, when with her, as few others have ever made me feel, the power and uses of conversation. With her it was always promotive of intellectual and moral life. *Her's was indeed a quickening spirit.* And here let me inform you, for the encouragement of those, who may be thinking they would gladly do as she did in society, if they were able, that when I first knew Mrs Brooks her powers of conversation were very small. She was embarrassed whenever she attempted to convey her thoughts to others. She labored for expression, so much so that it was sometimes painful to hear her. Still her social affectionate nature longed for communion with other minds and hearts, on all subjects of deepest import; and her ardent love of truth at length gave her utterance—yes, an utterance that often delighted and sometimes surprised those, who heard her. Learn then from her my friends to *exercise* your faculties, whatever they may be. In this way only can you improve or even retain them. If you have but one talent of any sort, it may not with impunity to itself, it may not without sin to you, be wrapped in a napkin. And sigh not for higher powers or opportunities, until you have fully and faithfully exercised and improved such as you have. Nor can you know what you possess, until you have called them into action. Oh! there are few who seem to have any conception of what they might be and do, if they would but try.

The principles of Mrs Brooks were not merely theories of right. She endeavored to practice what she knew, or believed to be right. The path of duty was not only surveyed by her eye—it was trodden diligently by her feet. And she learnt the true way to be good and to do good by trial and effort, far more than she did by speculating about it. Her religion was truly experimental. She tried—she put in experiment the principles which her heart approved. In fact she pursued the course indicated to us by our Lord, when he said, 'If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.'

She sought out the sick and afflicted in her neighborhood, and spared not her time nor her strength in ministering to their comfort. She soon became to them as the angel of mercy. Often did she watch through the night in the abodes of squalid want, over the bed of disease; and thought no office she could perform for a suffering fellow being too humble.

Again—her intelligent mind soon came to perceive that ignorance was the prolific source of poverty and vice. Her generous heart therefore prompted her to engage in every practicable plan for its removal. a few weeks after I went to reside in Brooklyn, I proposed to institute a Sunday school. She was among the first to engage with me in the work, and she continued her zealous co-operation so long as she remained in that town.

I advised the formation of a social Library. She and her brother and sister entered heartily into the plan, and contributed liberally to promote it.

The common schools were languishing. The district in which she resided was a small one, and drew a proportionally small sum from the public school fund—not enough to command the services of a competent male teacher. Such a thing had then not been heard of as a female keeping a winter school. But she knew there could be no impropriety in so doing. And no sooner was it made apparent to her that there was an opportunity for her to good, than she embraced it. The compensation offered was no inducement to her. She would have much preferred had she considered herself alone, to have remained at home and pursued her own studies. But for the sake of the youth of the dittricts, she undertook with alacrity the instruction of the school and discharged the duty with signal sucess; distributing her wages in books among the children. She retained through life her interest in common schools. She wisely accounted them the most important of all our literary institutions, because at them nineteen twentieths of the people receive all the instruction they ever get. And she was anxious for their improvement. Even during the past winter she has entered heartily into her husband's well known project; sometimes even impelling him to leave her, that he might go forth and do something more in the prosecution of it.

She was ever quick to hear the cry of want or misery, and prompt to render some substantial aid. I remember, among numerous instances, that one afternoon during the absence of a poor family from their dwelling, it took fire and was consumed with all its contents. So soon as she heard of the disaster, she jumped into the chaise with a female friend and went around the town in quest of clothing and food, of which she soon obtained enough to supply the immediate wants of both parents and children.

. . . . But she wisely judged that the duties of a wife and mother demanded the first attention of her, who sustained those high and holy relations. I would that I were able to do justice to her views of the education of a human being. She felt that no trust could be greater than that committed to parents. Education she considered as commencing with the earliest dawn of consciousness, and going on constantly well or ill through life. Every occurrence, every action, word, look and tone of a parent she regarded as *educational* in its influence upon the child. Her dominant principle was, that the intellect can be healthfully developed only by the genial warmth of the affections. The analogy between the relation and discipline of an earthly parent and of God, was in her view entire. Love and faith in the infancy of humanity were in her apprehension the same principles as love and faith in the matured Christian. It was therefore her first object in the discipline of her children, so to conduct towards them as to inspire and cherish these.

The counsels of her parents she received as good seed sown upon good ground. Her filial piety was doubtless the foundation of her religious character. To her *Father* was a most endeared name. When therefore she was brought indeed to understand and realize that God was her Father she gave him her heart and soul and strength. How more than all are they to be pitied, in whose bosoms the assurance that God is a father awakens no delight! To them much of the revelation of the gospel must remain obscure. Oh who is there of you, my hearers, that will consent to hide from his children the most glorious truth? the truth that was the guide, support and solace of her whose example you would doubtless have them follow.

I have shown you that the early life of Mrs Brooks was not in thoughtless gayety and profitless amusements. She felt the pressure of care upon her young heart. She heard the call of duty when a child. Affliction took her by the hand, and showed herself a wise though stern instructress.

'Strength is born
In the deep silence of long suffering hearts;
Not amidst joy.'

Forget not that hers has been from the first a life of action. She has not wasted it in sentimental reverie, in languid wishes and feeble efforts; but she has done *with her might* what her hands have found to do; and her ability has increased daily.

Above all I remember her reverence for truth—and her thirst after righteousness. She found wisdom because she sought it diligently. She was filled with goodness, because she really hungered and thirsted after it.

FOR THE REGISTER AND OBSERVER.

MARTIN LINCOLN, ESQ.

Died in Hingham on the 12th inst, Martin Lincoln, Esq., aged 68 years.

Mr Lincoln was a son of Maj. Gen. Benjamin Lincoln of the revolutionary army, the associate of Washington, and at one time Lieut. Governor of the Commonwealth, a man, whose character constitutes one of the brightest honors of the state and the country.

Mr Lincoln, the subject of our respectful notice, was a man of quiet and unobtrusive habits; but greatly valued and revered by his friends. He was a man of few words but of a strong and discriminating judgment, and of a most practical and useful turn of mind; and, by his skill and sound understanding he rendered many valuable services to the town. He was a man of great decision of character; and of inflexible integrity of speech and conduct. He was the steady friend of peace and order; and uniformly urbane and kind in his temper and manners. His house, during his venerable father's life was the abode of the kindest hospitality; and he maintained its character. In his private relations no man could be more affectionate and faithful. In health he had always at command a fund of cheerful humor and playfulness, which diffused its agreeable sunshine over the domestic circle; and his constant kindness, his satisfaction in the happiness of others, and his habitual exertions to promote it, most strongly endeared him to his friends. His life has been passed in the quiet discharge of duty, in the industrious employment of his time; and in the exercise of all the substantial virtues. His character is without blemish or reproach; and he has not left behind him a more sincere christian; nor, in the situation in which the divine Providence placed him a more useful man. To such men, society owes a great yet a seldom acknowledged debt; and a humble life of industry, frugality, temperance, integrity, usefulness, and unaffected piety, does much more for the wellfare, order, and happiness of society than is often conferred by the most gifted genius and the richest talents, with all the eccentricities, and all the inconstancy and uncertainty of action and direction, which but too commonly accompany them.

WARREN STREET CHAPEL.

Mr R. Waldo Emerson will deliver the concluding Lecture of the first course, Tuesday, 7 1-2 P. M. Tickets may be obtained at the door.

Mr Charles Brooks, of Hingham, will deliver two Lectures on Thursday and Friday evenings of next week, upon the Prussian system of Education at 7 1-2 o'clock. All persons interested in the subject are respectfully invited to attend.

WORCESTER'S COMPREHENSIVE DICTIONARY. Revised and enlarged edition.

This dictionary contains, besides a very full vocabulary of common English words many technical terms, and a copious list of such words and phrases from foreign languages as are often found in English books, very full vocabularies of Classical and Scripture Proper Names, and a vocabulary of words of doubtful or various orthography, which, together with the rules and remarks accompanying them, embraces nearly all the difficult and doubtful cases that often occur in English orthography. This edition is also furnished with an Appendix, containing additional words, and a Pronouncing Vocabulary, comprising about 3000 Modern Geographical Names. The volume comprises about 66,000 words, to all of which the pronunciation is given; being more than twice as many as are found in the school editions of Walker's Dictionary, together with their vocabularies.

This Dictionary is used in the Boston Schools, and in numerous other schools, academies and seminaries in various parts of the country; and it has been highly recommended by various literary journals, and by many gentlemen whose opinion is eminently entitled to respect.

This Dictionary exhibits, in its different parts, ample evidence of inquiry, careful comparison, and sound judgment. It combines, in a very condensed and yet intelligent form, a greater quantity of valuable matter than any other similar work; and as a Pronouncing Dictionary, it possesses decided advantages over all others, by its superior system of notation, and by his exibition of all the principle authorities respecting words of doubtful and various pronounciation. We do not hesitate to pronounce it, in our judgment, the most comprehensive, accurate, and useful compendium within our knowledge.

Joseph Story, L. L. D., Prof. Law, Cambridge Mass.
Sidney Willard, A. M., Prof. Heb. Literature &c. ditto.
Edward T. Channing, A. M., Prof. Rhet. and Oratory ditto.
John Pickering, L. L. D., Boston.
Samuel P. Newan, A. M, Prof. Rhetoric, Bowdoin College Me.
James L. Kingsley, L. L. D., Prof. Latin, Yale Col. Conn.
Alonzo Potter, D. D., Prof. Rhetoric Union Colege, N. Y.
Charles Anthon, L. L. D., Prof. Greek & Lat. Collumbial College N. Y.
Peter S. Duponceau, L. L. D., Philadelphia.
Robley Dunglison, M. D., Prof. University of Maryland.
J. P. Cushing, A. M., Pres. Hampden Sidney College, Va.
Jasper Adams, D. D., Pres. Charleston College S. C.
Alonzo Church, D. D Pres. University of Georgia.
Phillip Lindsley, D. D., Pres. Nashville Univeisity, Tenn.
Edward Beecher, A. M., Pres. Illinois College.

WORCESTER'S ELEMELTARY DICTIONARY; For Common Schools.

The Elementary Dictionary is, for substance, a reduced form of the Comprehensive Dictionary, and is especially adapted to the use of Common Schools. It comprises vocabularies of words from Foreign Languages, Americanisms, words of Doubtful or Various Orthography, Classical Proper Names, Scripture Proper Names, and Modern Geographical Names. The whole number of words amounts to about 43,000, upwards of 10,000 more than are found in the school editions of Walker's Dictionary.

The above works are now published by the American Stationers Company, Boston, who are prepared to supply the Trade, Teachers, and School Committees, on the most favorable terms. Address
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3 t a 22

POETRY.

FOR THE REGISTER AND OBSERVER.

SLEEP AND DEATH.

T'is midnight. All thy sons,
Oh Earth are hushed to rest,
And Time, though still he runs
His course, is now no guest
With him, the toil worn man, who sleeps with peaceful breast.

Yes; with the dead he is.
For some brief space he lies
Forgetting miseries.
The morn to his glad eyes
Shall come, like to that Heaven to which the dead arise.

Yes, Heaven is like that morn.
With hope and strength renewed,
His angry passions gone,
The sleeper wakes imbued
An some degree with blessed saints' beatitude.

What though he wake to toil!
So, Death, thy sleepers wake,
Or else why rise at all?
If it be not to take
In worlds above, a part in work that angels make.

V.

[From the R. I. Journal.]

MR EDITOR—I was much surprised, the other day, on taking up the New York *Journal of Commerce* of the 9th of March, and glancing my eye over its columns, to find that beautiful poem of our distinguished Countryman, Washington Allston—'America to Great Britain'—shorn and mutilated, and transformed into an ode by S. T. Coleridge. The poem was written several years since by Mr Allston, and was first printed in Coleridge's Sybilline Leaves. Coleridge published it among his own poems, and his opinion of its merits may be interred from the following note with which it was accompanied.—

'This poem by an American gentleman, a valued and dear friend, I communicate to the reader for its moral, no less than its poetic spirit.'

Although everything now is affectedly *foreign*, yet it is somewhat singular, to say the least, that the Editors of a paper of the high standing of the Journal of Commerce, especially as they are gentlemen of some literary pretensions, and were former residents, too, of Boston, (where Mr Allston has for a long time been domiciliated,) should be so little acquainted with the writings of a man whom Coleridge thought it an honor to rank among his best friends.—I send you enclosed the full poem, as it was first published, and beg you will give it a place in your Journal, accompanying it with such remarks as will serve to attract the attention of the Journal of Commerce and cause it to give the credit to whom it is due.

Yours, &c.

Centreville, R. I. 6th April, 1837.

As singular as this may appear to our correspondent, there is in fact, nothing very remarkable about it, for Editors, as we often find to our regret, and sometimes to our mortification, are not gifted with *universal knowledge*. EDITOR.

AMERICA TO GREAT BRITAIN.

By Washington Allston.

All hail! thou noble land,
Our father's native soil!
O stretch thy mighty hand,
Gigantic grown by toil,
O'er the vast Atlantic wave to our shore:
For thou, with magic might,
Canst reach to where the light
Of Phœbus travels bright,
The world o'er!

The Genius of our clime,
From his pine-embattled steep,
Shall hail the great sublime:
While the Tritons of the deep
With their conchs the kindred league shall proclaim.
Then let the world combine—
O'er the main our naval line,
Like the milky way shall shine
Bright in fame!

Though ages long have passed
Since our fathers left their home,
Their pilot in the blast,
O'er untravelled seas to roam,—
Yet lives the blood of England in our veins!
And shall we not proclaim
That blood of honest fame,
Which no tyranny can tame
By its chains?

While the language, free and bold,
Which the bard of Avon sung,
In which our Milton told
How the vault of Heaven rung,
When Satan, blasted, fell with his host;
While this, with reverence meet,
Ten thousand echoes greet,
From rock to rock repeat
Round our coast.

While the manners, while the arts,
That mould a nation's soul
Still cling around our hearts,
Between let Ocean roll,
Our joint communion breaking with the Sun:
Yet still, from either beach,
The voice of blood shall reach,
More audible than speech,
'WE ARE ONE!'"

"This alludes merely to the moral union of the two Countries. Mr A. would not have it supposed that the tribute of respect offered in these Stanzas to the land of his ancestors, would be paid by him, if at the expense of that which gave him birth.

M. Lamartine is known to the literary circles of Great Britain and the United States as the author of a beautiful and poetical rhapsody entitled 'A Pilgrimage to the Holy Land.' He is a religious enthusiast; a true poet; a warm hearted philanthropist. At the present time he is a member of the French Chamber of Deputies; and has just distinguished himself by his eloquent speech in favor of the emancipation of the slaves of the French colonies: a speech which, judging from a few extracts, is superior in intellectual power and generous devotion to Truth and Liberty, to the master-efforts of Wilberforce, on the same subject, before the British Parliament. Below, we have attempted to put into English verse one of his short poetical pieces. We are fully conscious that we have not done him justice.—*Essex Gazette*

THE CRY OF MY SOUL.

When the Breath Divine is flowing
Zephyr-like o'er all things going;
And, as touch of viewless fingers,
Softly on my soul it lingers—
Open to a breath the lightest
Conscious of a touch the slightest,
As some calm still lake, whereon
Sinks the snowy-bosomed swan
And the glistening water-rings
Circle round her moving wings:—

When my gaze is upward turning
Where the gems of Heaven are burning
Through the deep and dark abyss,—
Flowers of midnight's wilderness,
Blowing with the evening's breath
Brightly in their Maker's path!—

When the breaking day is flushing
All the East, and light is gushing
Upward through the twilight haze,
Sheaf-like with its thousand rays
Spreading until all above
Overflows with life and love,
And below, on earth's green bosom,
All is changed to light and blossom;
When sweet sounds of life are ringing,
Warbling, murmuring, sighing, singing,
When each bird and insect seems
Feeding on the living beams;
And so pure and bright a day
Seems too fair to pass away:—

When the spirit's wing ascendeth,
And the soul its flight extendeth
Upward, onward, till its strength
Faileth with its journey's length,
To the farthest verge of thought,
Deep and dim and fearful brought,
And in very dizziness
Pauseth on the vague abyss!—

When my wakeful fancy over
Forms of brightness flit and hover,
And upon my heart I press
More than mortal loveliness,
Seeking for a world to give
Phantom shadows power to live!—
When, inspired with rapture high,
It would seem a single sigh
Could a world of love create—
That my life could have no date—
And my eager thoughts might fill
Heaven and Earth, o'erflowing still!—

GOD—JEHOVAH!—Thou alone,
From the shadow of Thy throne,
To the sighing of my breast,
And its rapture, answerest.
All its thoughts which, upward winging,
Bathe where Thy own light is springing—
All its yearnings to be free
Are as echoes answering Thee!

Oh!—seldom on my lips is heard
Thy awful name's mysterious word!—
Holy and sacred, dwells it there,
Kindling the fire of secret prayer;
And, by each strong emotion caught
From Nature's voice in my inmost thought—
By thousand nameless transports thrilling
With strange delight the chords of feeling;—
I know and feel how within my breast
Thou, Holy Spirit, lingerest;
And THE CRY OF MY SOUL from its dark abode
Is to Thee, oh, Father!—my Guide and God.

MISCELLANEOUS.

(From Jesse's Gleanings.)

BIRDS' NESTS.

'The nest of a bird is one of those daily miracles, that, from its familiarity, is passed over without regard.'

His present Majesty, when residing in Bushy Park, had a part of the foremast of the Victory, against which Lord Nelson was standing when he received his fatal wound, deposited in a small temple in the grounds of Bushy House, from which it was afterwards removed, and placed at the upper end of the dining-room, with a bust of Lord Nelson upon it. A large shot had passed completely through this part of the mast, and while it was in the temple a pair of robins had built their nest in the shot-hole, and reared a brood of young ones. It was impossible to witness this little concurrence without reflecting on the scene of blood, and strife of war which had occurred to produce so snug and peaceable a retreat for a nest of harmless robins. If that delightful poet of the lakes, Mr Wordsworth, should ever condescend to read this little anecdote, it might supply him with no bad subject for one of his charming sonnets.

There is something extremely curious in the situations which birds sometimes select to build their nests in. Mr White, in his Natural History of Selborne, mentions two remarkable facts of swallows having built their nests in odd situations, one on the handles of a pair of garden-shears, which were stuck up against the boards of an outhouse; and the other on the wings and body of an owl that happened by accident to hang dead and dry from the rafter of a barn. Having occasion myself to call some years ago on the Rev. Egerton Bagot, of Pipe Hayes in Warwickshire, I was surprised at seeing a swallw's nest built on the knocker of his hall door, and the parent bird in the act of incubation. When the door was opened (a circumstance which occurred frequently in the course of the day,) the bird left her nest for an instant, but returned to it as soon as it was shut. I afterwards learnt that the swallow hatched, and that her young arrived at maturity. Some birds indeed show great boldness in the situation in which they build their nests, as if they depended on the kindness and protection of those under whose care they seem to place themselves. Thus a whitethroat had its nest for three years on a vine close to my parlor window, where it was quite open to observation; and a robin built on the shelf of my greenhouse, which was constantly visited, and the bird looked at while sitting; but she never left her nest at those times, and seemed perfectly secure and contented. There is something very agreeable to me in this confidence of protection, which I like to think that I have produced by constantly feeding them in winter, and never allowing their nests to be taken.

A robin, when its young are in danger, has a peculiarly plaintive note, which I am well acquainted with, and which I never hear without going to its assistance, when I generally find that a cat has occasioned the call for help by prowling near the nest containing the young birds.*

Robins, more than any other birds I have noticed, vary the form of and the materials with which they build their nests, according to the situation in which they are placed. Thus the robin who had its nest on the shelf of the greenhouse surrounded it with a great quantity of oak-leaves; while another, who for two years built amongst the straw which covered some sea-cale in my kitchen-garden had its nest composed of a small quantity of moss only, and lined with hair. Another, who built in a trained gooseberry-bush against a wall, used also moss and hair, with some few oak-leaves; and in some instances, where robins have used a large hole in a bank to build their nest in, the sides of the hole have been completely filled in with a great quantity of oak-leaves. I mention this the more particularly, because, in a delightful work on the Architecture of Birds, which I have just seen, the ingenious and observant author of many curious remarks in it, says that oak-leaves are seldom if ever used for the foundation of the redbreast's nest. I am more inclined to think that some birds, and the robin amongst the number, vary the materials with which their nests are built, not so much from the difficulty of procuring them, as for the purpose of assimilating their nests more nearly to the appearance of the objects which surround the situation in which they are built. I have observed this in a wren's nest, built in the thatch of a shed, and in another in a hay-rick, both of which had the external appearance of their nests different.† I have also observed, that when a chaffinch has built its nest against a branch of some tree, the moss or lichens which compose the exterior part of the nest are similar in appearance to those which are found on the tree itself; so that it is sometimes very difficult to perceive the nest. This fact is curious, as it shows a powerful instinctive foresight, and may account to the ingenious naturalist above referred to for his not having found two chaffinches' nests exactly alike amongst the twelve specimens in his collection.

Since writing the above, I have had the nest of a long-tailed titmouse brought to me, built on the branch of an elm in Bushy Park. The branch is about the thickness of a man's leg, and the nest is so artfully placed upon it, and made so nearly to resemble the knot of a tree, that it is extremely difficult to perceive that it is a nest. In order to render the deception more perfect, the nest is by no means too large an excrescence from the branch, which it would be if it was as large as those built by the same species of birds in more concealed situations. On the contrary, it is small and compact, and covered with lichens so nearly resembling the bark of the elm, that although the branch of the tree overhangs a footpath, along which at least thirty workmen passed and repassed four times a day, and the nest was not more than two feet above their heads, it was only at last seen by one of them.

This nest has a feather fixed so as to overhang the entrance, forming a sort of valve, and which was pushed in or out as the birds left the nest or came into it. It must have been placed there, one would think, to add to the warmth of the nest during the very cold weather which prevailed at the time the birds were laying their eggs.

The nest of the wood-pigeon, although composed of the rudest materials (only a few dead sticks,) will be found admirably calculated for the purpose of concealment. How often have I observed the strong rapid flight of a wood-pigeon from a tree, and heard the noise produced by his wings, and then looked up into the tree, expecting to see his nest, without being able to perceive it! This has been owing to the various deposits of dead leaves and small branches which have been accumulated in various parts of the tree, and which have exactly the same appearance which the nest of the wood-pigeon has.

I must also mention a curious instinctive property which I have observed in some birds, tending very materially to the preservation of their young.

The excrement of the young of many birds who build their nests without any pretensions to concealment, such as the swallow, crow, &c., may at all times be observed about or under the nest, while that of some of those birds, whose nests are more industriously concealed, is conveyed away in the mouths of the parent birds, who generally drop it at a distance of twenty or thirty yards from the nest. Were it not for this precaution, the excrement itself, from its accumulation, and commonly from its very color, would point out the place where the young were concealed.

As soon as the birds are ready to fly, or nearly so, the old birds do not consider it any longer necessary to continue to remove the excrement.

*I may here mention a curious fact which communicated to me by a gentleman who had it from Mr Knight of Downton. A fly-catcher built in his stove several successive years. He observed that the bird quitted its eggs whenever the thermometer wes above (he thinks) 71 or 73°, and resumed her place upon the nest when the thermometer sunk below again. This fact leads us to account for another, respecting octriches, which are observed by travellers to be absent from their eggs in the day-time, but to sit upon them during the night. That they do this is shown by the fact of the ostrich feathers being of less value during the period of incubation than they are before or after. At that time they are tinged with red, which the Hottentots say is occasioned by their sitting on the red earth to hatch their eggs. I have this information from Mr Birchall, who however says that he never saw an ostrich on the nest in the day-time.

†I have a wren's nest in my possession, built amongst some litter thrown into a yard. It so nearly resembled the surrounding objects, that it was only discovered by the birds flying out of it. Some of the strsws which compose it are so thick, that one wonders how so small a bird could have used them.

GENERAL WASHINGTON.

In the 'Religious Character and Opinions of Washington,' by the Rev. E. C. McGuire, particular notice is taken of his simplicity in food, and his practice of saying grace at meals. Both these points are illustrated by the following statement in the 'Three Experiments in Living,' recently published.

Whether the following extract from a letter written by one of the primitive and respectable members of our government, Judge Wingate, has been published, I do not know; but it bears honorable testimony of the simplicity of Washington's first public dinner, and is copied verbatim from the original letter.

'I was a member of Congress when President Washington was inaugurated in his office, and at the first public dinner he gave. The President, the Vice President, the foreign ministers, the heads of department of government, the Speaker of the House of Representatives, and the Senators from New Hampshire, and the Senators from Georgia—being Northern and Southern extremities of the Union—made the company at the table. It was the least showy dinner that I ever saw at the President's table, and the company was not large. The President made his whole dinner on a boiled leg of mutton. It was his usual practice to eat of but one dish. As there was no chaplain present, the President himself said a very short grace as he was sitting down. After the dinner and desert were finished, one glass of wine was passed round the table, and no toast. The President arose, and all the company of course, and retired to the drawing room, from which the guests departed, as every one chose, without ceremony.

HUMANITY OF JUDGE POWELL.—Jane Wenham was tried for witchcraft before him; her adversaries swore she could fly: 'Prisoner, can you fly?' 'Yes, my lord.' 'Well then, you may; there is no law against flying.' She lost her character, but saved her life; for he would not convict even by confession.

THE RICH MAN'S WAGES.—Two neighbor's met, one of whom was exceedingly rich, and the other in moderate circumstances. The latter began to congratulate the first on his great possessions, and on the happiness which he must enjoy, and ended by contrasting it with his own condition. 'My friend,' said the rich man, 'let me ask you one question. Would you be willing to take my property and take the whole care of it for your board and clothing?' 'No indeed!' 'Well that is all I get.'

John Wesley, the founder of the Methodists, who had studied the art of healing, wrote a sermon upon the advantages of early rising. He says,

'One common effect of either sleeping too long, or lying too long in bed, is weakness of sight, particularly that weakness which is of the nervous kind. When I was young, my sight was remarkably weak. Why is it stronger now than it was forty years ago? I impute this principally to the blessings of God, who fits us to whatever he calls us to; but undoubtedly the outward means which he has been pleased to bless was the rising early every morning.'

Dr Johnson was an inveterate lier in bed, of the evil effects of which he was so conscious, that his journal is full of resolutions of amendment on this head, which, however, he never possessed self-control enough to carry into effect.

BEAUTIFUL EXAMPLE OF FILIAL PIETY.—About three years ago, the father of Dr Warren, Junior, the author of Passages from the Diary of a Physician, &c., was arrested for a debt of £6000, sterling. Upon hearing of this, young Warren hastened to his father's creditors, and making over to them all the property he had in the world, gave his notes for the remainer, and set the old man at liberty. The amount he gave up, was £2000, and the hard earnings of years. He is again struggling with honest poverty, but it is to be feared that his increasing professional engagements, as a barrister, will deprive the literary world of one of its brightest stars.

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

The publishers present this work to the notice and patronage of the public, in the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The able of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

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GREENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston*.—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

JUST published by JAMES MUNROE & CO. 134 Washington st. 'A Review of Atheism, by Noah Worcester D. D.' being No. 113 of the Tracts of the A. U. A.

YOUNG LADY'S FRIEND.—'No book was ever more needed than this: none more calculated to be useful: none can be more so. Written in a plain and easy style, a vein of elevated morality runs through its pages, and consecrates, what might sometimes seem trivialities, by their connection with Christian courtesy. Mrs Farrar has deserved well of her country, especially of her country's daughters. Her standard of manners is high, but with her, manners is but an indication of character. Such manners are not to be taught except through the heart and understanding. Her politeness is Christian politeness, her ladies are not mere ladies, but immortals. Buy the book, ye who have daughters or sisters, or are daughters or sisters. Read it. Study it. It is worth your while. From directing the intellect and heart up, or if you please, down to the important matter of behavior at table, she descends with a grace which shows that in her estimation, all are parts of one harmonious whole, 'a perfect woman nobly planned.' Such being the character of the book, it needs only to be known to be read, and only be studied to improve.'—*New Hampshire Sentinel.*

The above valuable and popular work, which has run through 3 editions of 5000 copies in a few weeks is for sale by WEEKS, JORDAN & CO., Literary Rooms, 121 Washington st. f 25

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FOR sale at this office, the History and Geography of the Mississippi Valley. To which is appended a condensed Physical Geography of the Atlantic United States, and the whole American Continent. Third edition. By Timothy Flint, Author of 'Recollections of the last ten years in the Mississippi Valley.' m 18

RICH POOR MAN. New supply received by a 1 WEEKS, JORDAN & CO.

WORDSWORTH'S Poetical Works. This day published by JAMES MUNROE & CO. The complete Poetical Works of William Wordsworth: together with a Description of the country of the Lakes in the North of England, now first published with his Works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania, Royal 8vo pp. 575.

Our present purpose is simply and heartily to recommend Professor Reed's edition of Wordsworth, as one which does justice to the poets, and is calculated to satisfy the not easily satisfied wishes of the many, who love and revere him. It is, what it professes to be, a complete edition of his poetical works, such as might be sought for in vain in his own country, and contains also his prefaces and essays, his beautiful description of the Lakes, and his Essay upon Epitaphs. The Editor has performed his part in a most judicious manner, and in the true spirit of one 'who claims to have brought to the task an affectionate solicitude for every verse in the volume. He has given us the pure text, and has interspersed, with the poet's own notes, a few, and but very few others, which consist 'almost entirely of illustrative passages from the writings of those with whom Mr Wordsworth would most willingly find his name associated.' The poems which were lately published under the title of 'Yarrow Revisited, and other poems,' are placed in their appropriate divisions, as the poets himself would have arranged them. The publishers may challenge for themselves a full portion of praise, for having sent forth a book which confers credit on the American press. Since we received it, we have read a considerable portion of its contents, and accustomed as we are to proofsheets, and familiar as we are with the author, we have not yet detected a typographical error. The page is clean and bright; and the type is as clear and large as eyes can wish. We have seldom seen a book which has given us so much pleasure. Christian Examiner, No. 79.

134 Washington st. opposite School st. m 11

WORCESTER'S READING BOOKS.—

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Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to children; and to them it is sufficient to say, that the *Second Book* has the same attractive character as the *First*,

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This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

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We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuaed to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

From Ebenezer Baily, Principal of the Young Ladies' High School, Boston; Author of 'Young Ladies' Class Book,' and 'First Lessons in Algebra.'

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MINISTRY OF JESUS CHRIST.

THE Mission of the Savior, being an account of the miracles and Teachings of the Savior, arranged in the order of their occurrence in Scripture Language,—for Sabbath Schools and Family Reading, this work, by Rev. Thomas B. Fox, of especial use to the Sunday School Teacher, will be published in a few weeks, by WEEKS, JORDAN & Co. Literary Rooms, 121 Washington St. m 18

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THE LYDIAS; or the Developement of Female Character, by Robert Philip, of Maberly Chapel—4th vol. Lady's Closet Library. WEEKS, JORDAN & CO., 121 Washington st. a 1

WORDSWORTH'S POETICAL WORKS.—The complete poetical works of Wm. Wordsworth, together with a description of the country, of the lakes in the North of England, now first published with his works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania for sale by WEEKS, JORDAN & Co. a 1.

MEANS WITHOUT LIVING. For sale at JAMES MUNROE & CO. 134 Washington street. 1 a

TRUE BELIEVER'S DEFENCE.

This day published by B. H. Greene 124 Washington, corner Water st. '*The true believer's defence, against charges preferred by Trinitarians, for not believing in the Divinity of Christ, the Deity of Christ, the Trinity &c.*' By Charles Morgridge, Minister of the first Christian Church in New Bedford, Mass.

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N. B. A very extensive assortment of Sunday School books on hand. april 8th

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Le Litterateur Francais, No 24.

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OTHER PEOPLE'S MEANS.

PUBLISHED this morning, at the Literary Rooms, 121 Washington street, The History of Simon Silver. This work is 'the history of a young man who leaves his father's farm for the city counting room, and being blessed with a double portion of Yankee shrewdness, very happily exemplifies the mode of Living on other People's Means.' Weeks, Jordan & Co. april 8

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THE NEW TESTAMENT, arranged in Historical and Chronological order, with copious Notes, on the principal subjects in Theology; the Gospels, on the basis of the harmonies of Lightfoot, Doddridge, Pilkinton, Newcome, Micheals; the account of the Resurrection, on the authorities of West, Townsend, and Cranfield; the Epistles are inserted in their places, and divided according to the Apostle's Argument. By the Rev. Geo. Townsend, M. A. Prebendary of Durham, and Vicar of Northallerton. The whole revised, divided in paragraphs, punctuated according to the best critical texts, the italic words re-examined, passages and words, of doubtful authority, marked, a choice and copious selection of parrallel passages given, &c. By the Rev. T. W. Coit, D. D., President of Transylvania University: just received and for sale by JAMES MUNROE & CO., 134 Washington street. f 25

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Among the contents of this volume will be, a continuation of the Jewish history down to the Christian era, and a particular notice of Psalms which are quoted in the New Testament.

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